BEST WISHES TO ALL FOR A HAPPY NEW YEAR

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NATIONAL Jewish Post and Opinion

"If You Let The People Know, They Can Act Intelligently"

Friday, August 25, 1961 NEW YORK EDITION VOLUME XVI—No. 52

Chess Match Check-Mated By Orthodox Observance

A chess master's adamant adherence to Orthodox observation "won" him a 16-game series with the 18-year-old U. S. champ, Bobby Fischer.

Samuel Reshevsky, like Bobby a grandmaster and holder of various national and world titles, was scheduled to play the 16 games with Bobby for an $8,000 purse, with 65 per cent going to the winner and 35 per cent to the loser.

The games began in New York, then shifted to Los Angeles, where the trouble began. With the score equal at 5½ games for each, the 12th game was scheduled to begin at 8:30 on a Saturday. But it wasn't yet dark at the appointed hour, and tournament officials changed to time to meet Reshevsky's objection to playing during any part of the Sabbath.

From 8:30 Saturday evening, the 12th game was set forward an hour, to 9:30, and then to 1 p.m. the next afternoon. It finally was set for 11 a.m. Sunday — an hour at which, his friend say, Bobby Fischer "would not consent to play any game." This was confirmed, incidentally, by a Fischer friend who was also a chess master, Bill Lombardy, who is studying for the Catholic priesthood.

When Bobby refused to appear for the 11 a.m. Sunday match in Los Angeles, he was adjudged to have forfeited the game, so that the series score then stood at 6½-5½.

The 13th game was then scheduled for New York last Tuesday. Bobby refused to play a "13th" game until the 12th had been played, rejecting the forfeiture award of the 12th game to Reschevsky. Fischer refused another scheduling of the "13th" game again last Thursday, as a result of which the officials awarded that game also — and the series — to Reshevsky.

"Hitler" Movie Will Deflate "Growth of Any Hero Legend"

HOLLRWOOD, Calif. (P-O) — Nazi worshippers in the U.S. and abroad may soon have a serious case of hero deflation in the wake of a motion picture which will probe "Hitler — the man."

One word, "Hitler," is the title of the United Artists movie now in production. It will utilize a documentary approach, including one sequence on Jewish persecution in which the Kadish will be heard.

Writing in Heritage, Herb Brin tells of a visit to the set: "It was Germany. Nazi storm troopers were everywhere. They milled around a setting, perhaps Munich. I wandered into the lot and almost stumbled on a Nazi soldier seated on an overturned bucket, reading Variety.

"The guard told me I would find Hitler inside...This may be Hollywood, where Cleopatra comes to life every few years. But this is also the Hollywood where the panorama of historic cataclysm comes to life every few years."

Actor Richard Basehart will play the "title role" (P-O, August 11).

Conceived and co-written by E. Charles Straus, the film is intended, says Starus, to: "Dissipate the growth of any myth or hero legend which might fester and thrive on the passage of time..."

Zionism A Qualification for Mayor of New York?

Not "Jewish" Enough, Says Wagner Ally Of Foe Levitt

NEW YORK (P-O) — A candidate's "Jewishness' — or alleged lack of it — became an issue in the primary fight for Mayor here.

Incumbent Mayor Robert F. Wagner already has the backing of intellectual Jews who form the backbone of the Reform Democratic movement. Now, his Brooklyn campaign manager, Benjamin Browdy, appears to be going after the mass Jewish vote, too.

Browdy last week charged that the Regular Democratic organization's candidate, State Comptroller Arthur Levitt, has not been very active in Zionist or Jewish affairs.

This brought an angry reply from Frederick Katz, former chairman of the Bronx region of the Zionist Organization of America and a Levitt supporter. He wired Wagner:

"Browdy well knows, as do you, that Comptroller Levitt has been a prominent leader in the Zionist movement for many years... Browdy knows that for years Mr. Levitt was president of Union Temple of Brooklyn," one of that borough's oldest congregations.

Wagner, not Levitt, at ZOA

POST and OPINION asked Mr. Browdy his reaction to the Katz telegram, and was told:

"I have been connected with the Zionist Organization of America for over 40 years. I have yet to find Mr. Levitt at a Jewish National Fund dinner, or to hear of his contributing to the Jewish National Fund. I have never met Mr. Levitt at a ZOA meeting — but I have met Mr. Wagner at them."

As for the Katz reaction to his original charges, Browdy said: "Katz is a Buckley man (Cong. Charles A. Buckley, Democratic leader in the Bronx) and has to take orders. I don't."

It is a fact that Levitt has been a member of the ZOA for many years, has long been active — as a lawyer — in defending civil rights cases, and is active in various other Jewish organizations, POST and OPINION learned.

Building Israel Motel

Levitt and his son, Arthur, are also reported building a motel near Beersheba.

Privately, Jewish leaders — many of whom support Wagner because of his break with the Tammany machine — deplore the Wagner camp's blast at Levitt's "Jewishness". The feel any appeal to the voters to back a candidate because of his "Jewishness" simply invites the reverse kind of racism — anti-Semitism. Further, as intellectually - inclined liberal - thinkers, many simply don't see any connection between "Jewishness" and a candidate's qualifications to head the second biggest government in the U. S. (the Presidency is the first).

Confronted with the anomaly of a spokesman for the man it backs challenging the opponent's "Jewishness", the Reform Democrats insisted to POST and OPINION that Mr. Browdy is not speaking for them. For that matter, the Reformers flatly told this newspaper, any consideration of a candidate's qualifications of the basis of his "Jewishness" is "ridiculous." Jews happen to be a major factor in the reform group — officially, N. Y. Committee for Democratic Voters — as reported here in the issue of July 14.

Even some of Mayor Wagner's own associates attempted to disassociate his campaign from Browdy's evaluation of Levitt. Harris Klein, who is "director" of Wagner's Brooklyn campaign (Browdy is "manager"), flatly told the POST and OPINION he is "sure the Mayor doesn't want religion injected into this campaign."

Klein's statement led to the question of who, then, is speaking for Mayor Wagner — Browdy of Klein. When pressed on the matter, Klein finally conceded that Browdy is, indeed, the Mayor's voice for this campaign in Brooklyn.

Mayor "Out for a Walk"

Attempts to reach the Mayor himself were unavailing. He was reported stretching his legs at considerable length on the sidewalks of New York as the POST and OPINION questioning proceeded.

Ironically, the Levitt campaign headquarters, which had deplored the issue their candidate's "Jewishness" being injected into the campaign, somehow must have gotten into the spirit of the Browdy charges they had denounced before: A call to this paper proudly announced Mr. Levitt is to be the principal speaker at the Presidents' breakfast session of the forthcoming 64th annual meeting of the Zionist Association of America.

Jews Seek—and Get—Moroccan Citizenship

MOROCCO (P-O) — Even while boatloads of Jews are still finding their way from here to Marseilles and ultimately to Israel, sealing the door behind them — there is at least one Jewish family optimistic about living as Jews in this Moslem country.

A Jew from Portugal and his family of five applied for and received Moroccan nationality.

Patients Give Hospital Shulhan, Cover

JEWISH PATIENTS at Brooklyn, N. Y., Veterans' Administration Hospital, chipped in to present the hospital with a shulhan and a shulhan cover. The hospital's manager, Dr. Philip R. Casesa, commented the presentation was the first he'd encountered in his 20 years with the Veterans' Administration in which "patients themselves had shown such a keen awareness of their relationship both to their spiritual leaders and to the hospital. Chaplains Rabbi Hirsch E. L. Freund and Meyer Bleeh received the presentation on the hospital's behalf. Seated above is Mr. Nathan Mechanic. Standing, left to right, are: Harry Urkowitz, Ted Rosenman, Rabbi Freund, John Borkan, Phillip Rafel, Dr. Casesa, Joseph Berger, Richard R. Lewis, Dr. S. Netzer, Isaac Schoenberger, and Rabbi Blech.

Rabbi and Congregation Tiff in Court Over Who Should Have Ark

PHILADELPHIA (P-O) — A falling out of a rabbi and his Orthodox congregation here got bitter enough for the whole affair to get to court.

It seems that when Rabbi Novitsky and Congregation Tikvoh Chadoshoh parted company, there was disagreement about who should have custody of a holy ark, 30 Sabbath and Festival Books, and 12 prayer shawls. Rabbi Notvitsky has them, and the congregation is suing for their return.

The rabbi is now Jewish Chaplain at State Hospital here. His attorney argues that the rabbi must have the ark to perform services. The attorney offered to, himself, pay the cost of replacing the ark.

Further clouding the issue, as reported in "The Philadelphia Jewish Times", is the fact that Rabbi Novitsky's former congregation has since merged with another, Aitz Chaim. Rabbi Novitsky contends the merger was illegal, and that he is holding onto the religious articles because they would be needed if Tikvoh Chadoshoh should again become an independent congregation.

Another twist to the case was provided with testimony that Rabbi Novitsky wrote a check for $500 of his congregation's funds toward purchase of a plot of land. The rabbi insists the money was a personal loan, that the land was for a new congregation he would head. However, somewhere along the line the check was endorsed was to be applied to a land purchase on behalf of the congregation Aitz Chaim.

Throughout the various court appearances that have ensued so far, reports The Philadelphia Jewish Times, the judge hearing the case has unsuccessfully importuned the disputants to air their "dirty linen" in a less public place.

New Forgery, Reminiscent of "Protocols", Equates Communists, Integrationists

U. S. Press Falls for New anti-Jewish Libel

A man who never existed is the latest manifestation of a very real scourge which definitely does still exist: anti-Semitism.

"Israel Cohen" is the figment of an anti-Semite's anonymous (as usual) attempt to discredit every advance in race relations since the Emancipation Proclamation.

Fully discredited several years ago, "Israel Cohen" still makes suckers of otherwise highly commendable newspapers. Latest to fall for the hoax is the Cincinnati Enquirer. The paper printed a letter (the usual way the hoax in perpetrated on unsuspecting editors) which repeated the false allegation that efforts to improve race relations are somehow part of a Communist plot.

The "Israel Cohen" who has even gotten into the Congressional Record (thanks to the bigoted zeal of a Mississippi Congressman) is purportedly an English Communist, who purportedly in 1912 wrote:

"Party's Program"

"We must realize that our party's (the Communist — which, by the way, didn't even exist as such in 1912, when the "Israel Cohen" piece was supposedly written — Editor) most powerful weapon is racial tension... By pounding into the consciousness of the dark races that for centuries they have been oppressed by the whites, we can mold them to the program of the Communist Party...in America, we will aim for subtle victory. While inflaming the Negro minority against the whites, will endeavor to instill in the whites a guilt complex for their exploitation of the Negroes. We will aid the Negroes to rise in prominence in every walk of life, in the professions and in the world of sports and entertainment. With this prestige, the Negroes will be able to intermarry with the whites and begin a process which will deliver America to our cause."

The "Israel Cohen" nonsense first saw life, outside the cabal which concocted it, as a paid advertisement in December, 1956, issue of a publication called, "The Virginian". The ad was accompanied by the notation: "This space sponsored by a Christian Virginian and a Marine Corps Veteran. As usual, no name was revealed.

"Israel Cohen" popped up again in February, 1957, in a letter to the Sumter (S. C.) Daily Item written by Stanfley F. Morse of Charleston, who heads the pro-segregation Grass Roots League there.

Emboldened, the "Israel Cohen" puppeteers next tried for the big-time — and, the Washington Evening Star, highly prestigious, with an editor, Benjamin M. McKelway, who has been president of the Associated Press and other leading newspaper organizations, printed the "Israel Cohen" hoax in March, 1957. It was in the form, this time, of a letter from R. A. Hester of the Maryland Petitions Committee.

ADL Investigates

This appearance set in motion an investigation by the B'nai B'rith Anti-Defamation League — and the Washington Star. On its own, the Star set out tracking down "Israel Cohen". There is, of course, more than one individual with as patently Jewish a name as "John Smith" is Anglo-Saxon. The search narrowed to one Israel Cohen of Great Britain, a long-time Zionist and prolific author. — who never wrote anything remotely like the "Israel Cohen" so dear to the bigots' hearts.

An exhaustive search of the files of the Library of Congress, the British Museum, and every other conceivable source turned up nothing to indicate that the purported "Israel Cohen" writings had ever been set down as anything but hoax. The Star reported as much.

The closest the Star could get to "Israel Cohen" was one Eustace Mullins of Chicago.

Mullins is an active gentleman, author of a forthcoming book which purports to give poet Ezra Pound's "side" of the events which led to his being incarcerated many years in a Federal insane asylum as a result of his radio broadcasts for Mussolini during World War II. Pound, remember, has also been the mentor of another racist named Kasper.

Mullins also has the dubious distinction of having just had a book banned in West Germany. The book is a German translation of theories Hitler would have liked. It attempts to show that the U. S. Federal Reserve System was a creation of Jewish efforts to dominate the financial life of the United States.

Mullins has worked as an economist, once was employed in New York City by the Petroleum Institute. He also worked for the late Senator Joseph R. McCarthy's witch hunts in their heyday.

"Copied During Research"

The Star finally got hold of a letter Mullins wrote to another party, in which he said: "The Cohen quote was copied by me from a Zionist publication while doing research work at the Library of Congress in 1952. It has since been reprinted widely in many publications."

Mr. Mullins notes the "quote's" insertion in the Congressional Record by Mississippi Congressman Thomas Abernethy on June 7, 1957.

Conveniently, Mullins was able to add "I do not have my files with me..." Otherwise, he indicated, "I could give you the exact name and date of the publication in which the Cohen statement appeared."

When the Star pressed Mullins for some further clue to "Israel Cohen's" identity, he switched tactics. His response was on the letterhead of the "American Humane Church," signed "Rev. Eustace Mullins, director, Society for the Propagation of the Human Faith." He repeated he did not have his "files' " available, then charged the B'nai B'rith's Washington ADL director, Herman Edelsberg, "seems determined to make a political issue of the matter and the church feels that I should devote my time to religious problems."

When the Enquirer fell for the hoax in an editorial last month criticizing "manufactured racial tensions," the Cincinnati Jewish Community Relations Committee promptly pointed out that the "journalistic fakery" was "clearly calculated to revive the old 'Communist Jewish' plot libel, long used by enemies of American democracy."

Students of bigotry are sure this is not the last of "Israel Cohen". They see no particular harm coming from "Rev." Mullins, who reportedly has no following such as forms the claques of Gerald L. K. Smith and ilk.

Still, the "Israel Cohen" fiction is far newer than the tired old "Protocols of the Elders of Zion." It is tailored to the bigots' preconceptions, and will probably be aweing race-supremicist red-necks into semi-literate scrawls to the editor for years to come, predict students of such phenomenon.

To put it succinctly, "Israel Cohen" is analyzed as an "acute" current bit of bigotry, while the "Protocols" are described as more "historical". It shouldn't be too surprising to next learn that "Israel Cohen" also tipped the "Communist-Jewish plot" to fluoridate drinking water and to vivisect soft-eyed puppies.

As the the clear-eyed know so well, and as Jews have so wearily learned, the "know-nothings" are still with us.

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ENTRE

MACHIAVEL

ET MONTESQUIEU

OU LA POLITIQUE DE MACHIAVEL

AU XIXe SIECLE,

PAR UN CONTEMPORAIN.

« Bientôt on verrait un calme affreux, pendant lequel tout se réunirait contre la puissance violatrice des lois. »

« Quand Sylla voulut rendre la liberté à Rome, elle ne put plus la recevoir. »

(Montesquieu, Esp. des Lois.)

BRUXELLES,

IMPRIMERIE DE A. MERTENS ET FILS.

RUE DE L'ESCALIER, 22.

1864

IRONIC PROBABLE ORIGIN of "Protocols of Zion" was a satire on the government of Napoleon III, written by a Jewish lawyer, Maurice Joly. It was a supposed dialogue between Machiavelli and Montesquieu in Hell. French political police, however, quickly saw Joly's true intent. He was jailed and fined. Comparison of Joly's figures of speech with "Protocols" shows anti-Semite's debt to Jewish author.

An Earlier anti-Semitic Fraud: "Protocols of Elders of Zion"

It's been about 90 years since the so-called "Protocols of the Elders of Zion" appeared for the first time.

No one can set the exact date, because no one knows for sure where the classic fraud, a purported master plan for Jewish domination of the world, first appeared.

Ironically enough, as the Universal Jewish Encyclopedia points out, the "Protocols" likely were plagiarized from a work which was, indeed, written by a Jew. But he was a French lawyer, Maruice Joly, who in the 19th Century wrote a shrap satire of the government of Napoleon III.

Although no evidence in the case is conclusive, it appears that Joly's satire was turned into an anti-Semitic tract by a Czarist police official stationed in Paris.

As with so many other anti-Semitic attempts, the "Protocols" have had a very definite purpose: to discredit any liberal tendency in which every society they have appeared. Liberalism and democracy are equated with Jewishness and "Bolshevism".

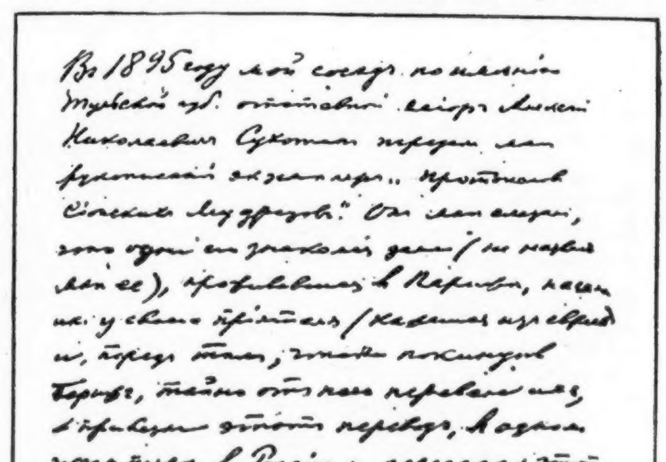
Thus were the "Protocols" used to attempt discrediting of liberalizing tendencies in Czarist Russia, to bolster Junker authority against the German Weimar Republic, by Hitler in his insane course, by American bigots opposed to the New Deal, and by Spanish Falangists to glorify the Fascist repressions of Francisco Franco.

Even Henry Ford fell for the hoax in this country. His anti-Semetic Dearborn Independent printed the "Protocols" and Ford had them reprinted in booklet form. Ford, however, came to his senses somewhat, apologized for his part in the "Protocols' " dissemination, and claimed he had been duped.

The "protocols" have since passed through the hands of just about every home-grown bigot. U.S. readers must have become more sophisiticated by now, however, for the "Protocols" have been largely replaced in hate mailings by newer hoaxes such as the current "Israel Cohen" purported "plot."

Any browser through the offerings of the likes of Gerald L. K. Smith, however, would probably still have no trouble coming across a current edition of the "Protocols".

An interesting insight into the bigot's mind is provided by the reaction of anti-liberal, anti-Semitic individuals who find they cannot dispute the overwhelming evidence of the "Protocols' " phoniness. Even if the "Protocols" aren't true, these worthies will often insist, they describe a "plot" which does exist. That was the opinion expressed some years ago by Far-Right-winger Merwyn K. Hart (now a prominent John Birch Society leader), and more recently by that new white knight of anti-Semitism: Abdul Gamal Nasser of the United Arab Republic.



HIS OWN HANDWRITING proved that Phillip Petrovitch Stepanov first saw the so-called "Protocols" in 1895, two years before the first Zionist Congress in Basel, Switzerland, which they purport to decribe. Stepanov, procurator of the Moscow synod office under the Czarist regime, was instrumental in the fake "Protocols' " being desseminated in Russia.

Dr. Servatius Appeals for Jewish Court's Application of Idea of Superannuation

For Eichmann: Free Him, Show Jews' Wisdom!

JERUSALEM (P-O) — Predictably, the summation of Eichmann defense counsel Dr. Robert Servatius played on the theme of subordinates' not being responsible for consequences of carry out orders from above.

But what was most striking about Dr. Servatius' summation was an appeal to Jewish ethics and sense of history, in which he asked the court for a "Solomonic verdict" which would dismiss all the charges against Eichmann.

Convicting Eichmann, Servatius said, "cannot determine what happened and serve as a warning for history."

Summation Angers Many

"The idea of superannuation," Servatius continued in a summation which astounded the courtroom spectators and angered many, "found its expression in the earliest history of the Jewish nation, when the concept of the fallow year was formed. It is a religious concept, that superannuation and the passing of time brings peace and blessings. We are not requesting forgiveness and forgetfulness here, but rather thought and truth."

Addressing the court of the 13-year-old nation on behalf of a man charged with prime complicity of annihilation of a third of the world's Jews, Servatius insisted: "The passing of time must bring peace and an end to suffering... A return must be made to self-restraint and humanity."

"Correct Flaw of Abduction"

"Let there be a judgment here, the Servatius appeal continued, "which will show the nations of the world the wisdom of the Jewish people. Let there be recognition here of the principle of superannuation which applied in Argentina, and this will correct the flaw of abduction... I propose to this court that the proceedings against the accused be stopped and his file closed, and that he be judged no more."

Servatius had impressed both court and Israelis in general with his gentle conduct throughout the trial. In his summation, he even pointed out he refrained from questioning any of the testimony of Jews who suffered under the Nazis because he regarded their suffering as sacrosanct.

All the more shocking it was, then, when Servatius' summation declared that, reprehensbile as they were, nations' organized extermination of other peoples had happened before — and would probably happen again.

Moses Killed, Too

Going from the very violation of Moses and his followers of the Biblical injuction against killing, Servatius proceeded to "the diplomatic chess" game of the Hitler period, in which, he suggested, not all actions responsble for Jews' deaths were on the Nazi side.

There's nothing unique even about the Nazi persecution of the Jews, Servatius insisted. "Persecutions have cost sacrificies in many other periods as well. It appears that in ages past the sacrifices and the number of victims were not any less horrible."

Genocide Not New

Genocide is actually quite common in modern history, Servatius contined. "For instance, the murder of Indians, Mexicans, Peruvians, slave trading in Africa, the extermination of the aboriginies in Australia, the persecution of the Jews in Spain, and the extermination of the Huguenots in France."

As a sort of final irony, Servatius urged that Eichmann not be found guilty of mere membership in the SS, the SD or the Gestapo. He condemned blanket accusations against all former pre-conceived guilty verdicts against all former members of those Nazi organizations as a blanket accusation "such as Hitler did to the Jews."

Eichmann Verdict Not Due Until November; If Death, Must Hang

The three judges of the special court trying Adolf Eichmann must weigh through 1¼ million words before reaching their decision on the 15 counts with which he is charged under Israel's Law for the Punishment of Nazis and their Collaborators.

The charges range from membership in criminal organizations to inflicting bodily and spiritual harm on Jews.

Once the three-judge court which heard the case against Eichmann hands down its decision, which isn't expected at least until next November, the matter still won't be finished. Both prosecution and defense, under Israeli law, can appeal the verdict to the Israeli Supreme Court. If the verdict is upheld by the Supreme Court, then the former Nazi can still appeal for clemency to President Itzhak Ben-Zvi.

Should the ultimate penalty decreed for Eichmann be death, it would be by hanging, an event that hasn't occurred in Israel's 13-year history, although provided for by law.

Ironically, the only gallows in the country is a museum piece kept as a tribute to the Jewish patriots hung during the British administration of Palestine.

Eichmann Fortunate For Trial in Israel Rather than Germany

Among the ironies of the Eichmann trial is that he probably got far more chance to defend himself in Israel than if the trial had taken place in West Germany.

It has nothing to do with Israeli versus German attitudes toward the accused mass murderer of Jews and others. It's just that Israel follows the Anglo-Saxon code of justice, while Germany and other continental nations (and Argentina) follow the Napoleonic Code.

Under the continental system, the accused makes his defense even before the prosecution presents its evidence. The defense also has only limited right to cross-examine witnesses.

Under the Anglo-Saxon — and Israeli — procedure, on the contrary, the defendant is assured a presumption of innocence until proved otherwise.

And, it's only under Anglo-Saxon procedure that Eichmann could contend he is innocent because he was only carrying out orders. The German law recognizes no such defense, on the grounds that a crime's perpetrator bears sole responsibility for it.

Europe Organizes Market Divvy, Forcing Israel to Worry About Trade Relations

That supermarket of modern European economic thinking, the Common Market, is a very real factor in the economic life of Israel, too.

Just to refresh your memory, the six present members of the Common Market are Germany, France and a host of surrounding smaller countries. Britain is in the throes of deciding whether or not to join.

Common Market members allow each other's products to flow across international boundaries with a minimum of red tape and taxes. One of the reasons Britain has been reluctant to join is the Common Market provision that labor, too, can pass across international boundaries with only a minimum of restraint.

The Problem: non-Membership

Israel already conducts about one-third of its export trade with Common Market countries. But Israel isn't a member. That's the problem.

The way the Common Market works is to give preference to members by discriminating against "outsiders". Thus, products of Israel face a potential "penalty" tax of 15 per cent upon entry into Common Market countries.

If the Common Market expands, as expected, to include nations such as Britian, then as much as two-thirds of Israel's export business may be subject to the discriminatory tariffs.

Small as she, is, Israel is no economic factor to be shrugged off. The Common Market nations are fully aware that Israel's is one of the world's fastest growing economies, with an annual increase in Gross National Product (total value of all goods and services produced) of 11 per cent. The United States' increase in GNP, by comparison, is about one-fourth Israel's.

As could be expected, a totally unrelated factor is complicating efforts to reconcile Israel's commerce with Common Market restrictions: Arab blackmail, or — more accurately — blackmail efforts.

Arabs' Irritation

The Arabs oppose any effort to reconcile Common Market principles with Israeli trade. While they are not so foolish as to talk of denying their oil to would-be customers in what is unquestionably a buyers' market, the Arabs are capable of indicating their irritation with anyone's dealing with Israel by such as switching trade from West Germany to the Communist part of the divided nation.

Common Market countries find themselves obliged to respect the Israeli market's existence, however, when they also find themselves increasingly trading with African states south of the Sahara — nations which are obligated to Israel for help in attaining newfound independence.

Desert Wells Dry Out, Arabs Tap Israel Army Water Pipes

A drought in the Negev has forced indiginous Bedouins to tap water mains of Israeli Army installations.

Officially, Israel's three - year drought has ended. But the desert wells are still dry. Also, it is charged, the Department of Agricultural Development has not kept promises to send water containers into the desert.

Consequently, a number of roving Arab tribes are reported to have turned to tapping water pipes leading to Army installations.

Security forces know of the incidents, Israeli sources say. They claim there is little they can do about it.

There nearly was no great acting career for Sarah Bernhardt, daughter of Dutch Jews. At 17, her first appearance in Paris was critically panned. Heartbroken, she took poison — but recovered.

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NEW YORK VISITORS GUIDE

Organizational Directory

If the organization you are interested in is not listed below, please write to Directory, National Jewish Post, 84 Fifth Ave., N. Y. C. 11, and we will try to help you.

American Friends of the Hebrew University — University House. 11 E. 69th St. NYC 21, YU 8-8400.
American-Israel Cultural Foundation 2 W. 45 St. NYC 36, OX 7-4030
American Red Mogen Dovid Supporting Israel's Red Cross 225 W. 57th St. NYC 19, PL 7-1627
Anti-Defamation League of B.B. 515 Madison Ave. NYC 22
Farband Labor Zionist Order 575 6th Ave., NYC 11, YU 9-0300
Herzliah Hebrew Teachers Institute 314 W. 91 St. NYC 24, TR 7-4885
Israel Government Tourist Office 574 5th Ave., NYC 36, CO 5-2750
Jewish National Fund 42 E. 69th St. NYC 21, TR 9-9300
Kashrutl Supervisors Union 205 W. 14th St., AL 5-7330
National Community Relations Advisory Council, 55 W. 42nd St. NYC 36, LO 4-3450
National Council of Young Israel. 3 W. 16 St., NYC 11, WA 9-1525
Poale Agudath Israel of America 147 W. 42 St., NYC 36, BR 9-0816
Religiou Zionists of America (Mizrachi-Hapoel Hamizrachi) 80 5th Ave., NYC 11, WA 4-7940
Synagogue Council of America, 110 W. 42nd St., NYC 36, BR 9-2647
Union of Orthodox Jewish Congregations of America 84 5th Ave. NYC 11, AL 5-4100
United Zionist Revisionists of America, 55 W. 42nd St., NYC 36, PE 6-0332
Zionist Organization of America, 145 E. 32nd St., NYC 16, MU 3-9201

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WHAT FOODS THESE MORSELS BE

Five Ways of Using Honey in Yomtov Cooking

By Sarah Lieber

Over the years many of my readers have written for information about quantity cooking for special events. Of course, they asked for kosher recipes. I have never been able to help because there is no book on the subject which would apply. There are, however, any number of leaflets and booklets available which may be adapted to your needs. As usual, be careful to read all ingredients and substitute whatever is appropriate to make for kosher dishes

In just a few weeks now, all of us will be getting ready for the year's organization activities, It's especially helpful at this time to have some excellent and different fund raising ideas for our favorite charities, sisterhoods and other public spirited orzanization uses. There is a fine, idea packed article in the September Woman's Day Magazine just now on the stands. The featured article is "The A B C's of Raising Money". In addition to specific suggestions for ways of raising funds, there are some very useful general directions for making a success of your project. In addition, there is a section on foods to serve or sell, including a list of places to send for recipe booklets. A real bargain for the committee members, I would say.

Sarah

Since Rosh Hashonah is only a couple of weeks off, I offer below a number of recipes you might like to cut out and save for yomtov cooking. As usual, these feature sweets, especially those made with honey as a symbol of a sweet new year ahead.

APPLESAUCE HONEY SQUARES

3 tblsps butter
½ cup sugar
¾ cup honey
3 eggs, beaten
¼ tsp salt
2 cups flour
1 tsp baking powder
1 tsp baking soda
grated rind of 1 orange
½ cup applesauce
1 cup coarsely chopped nuts

Cream the butter and sugar together until light and fluffy. Blend in honey and eggs which have been beaten with the salt. Fold in sifted dry ingredients. Add grated rind, applesauce and nuts. Beat enough to blend. Pour into buttered 10 x 15 inch pan. Bake 45 to 50 minues at 325 degrees. Cool in the pan before cutting into squares. Note: to make a parve dish of this, you may use parve margarine or shortening. Makes 16 large squares.

HONEY POPPY SEED COOKIES

2 cups sifted flour
1 tblsp sugar
4 eggs, slightly beaten
2 tblsp cooking oil
2 cups honey
¼ pound poppy seeds

Mix together flour, sugar, eggs and oil. Knead until smooth, about 5 minues. Roll out to ¼ inch thickness on a lightly floured board. Cut into 2 inch squares. Fold over into triangles and prick tops with the tines of a fork. Bake on a greased cookie sheet about 15 minutes or until lightly browned, using 350 degree oven. Drop cookies into boiling honey, stirring constantly. After 3 minutes, add poppy seeds. Stir constantly and cook until a rich brown. Sprinkle with 2 tblsps cold water, stir well. Remove from heat. Place on a well greased platter. Wet the hands and separate cookies by hand. Chill. Makes 4 dozen cookies of a very unusual variety.

OLD FASHIONED HONEY PIE

1 unbaked pie crust for 9 inch pie
4 eggs, separated
¾ cup dark honey
½ cup brown sugar, packed
1 tsp nutmeg

Beat the egg yolks until light and foamy. Add nutmeg and brown sugar and continue beating. Fold in stiffly beaten egg whites. Pour into prepared pie crust and bake 1 hour at 350 degrees or until the filling is set. Cool in the oven with the door ajar. May be garnished with chopped pecans or slivered blanched almonds.

MILK AND HONEY CAKE

½ cup shortening
½ Cup sugar
2 eggs
½ tsp vanilla
2 cups sifted cake flour
½ tsp salt
2½ tsps baking powder
½ cup evaporated milk, undiluted
½ cup honey

Beat shortening, eggs and sugar together until light and fluffy. Add vanilla. Sift together all dry ingredients. Add honey to milk. Add flour mixture and milk mixture alternately to the creamed mixture. Beat only enough to blend. Pour into greased and floured 9 inch square pan. Bake at 350 degrees about 50 minutes or until the cake is browned and a tester inserted in the center comes out clean. Remove from pan and cool on a rack. Frost if desired.

LEKAH

6 eggs
1 cup sugar
1 cup honey
2 tblsps cooking oil
3½ cups flour
1½ tsps baking powder
1 tsp baking soda
¼ tsp ground cloves
½ tsp cinnamon
½ tsp allspice or nutmeg
½ cup chopped raisins
½ cup chopped nuts
¼ cup finely chopped citron or other candied fruit
2 tblsps brandy or strong coffee

Beat eggs until light in color, gradually add sugar and continue beating. Stir in honey and oil. Sift together all dry ingredients. Add fruits and nuts and stir into first mixture. Add brandy or coffee. Turn into a greased, paper lined pan 10 x 15 inches. Bake 1 hour at 300 degrees or until a tester inserted in the center comes out clean. Cool in the pan, inverted over a rack. Cut into squares to serve.

A WORD TO THE WIVES

When using honey in a recipe, warm the measuring cup to measure. A little grease in the bottom of the cup also helps the honey to slide out more easily.

Cookies with either honey or brown sugar as ingredients will keep very moist when stored in a tight tin. Or freeze, well wrapped.

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Lipchitz, Among World's Top Sculptors, Donates Life's Work to Israeli Museum

NEW YORK (P-O) — It looks as though Israel is finally going to get a priceless set of sculpture despite the opposition her Orthodox citizens and the Chief Rabbinate.

Sculptor Jacques Lipchitz celebrated his 70th birthday with the announcement he is contributing originals of his entire life's work to the Statue Garden being constructed at the Jerusalem Museum of Art.

Orthodox Oppose "Imagery"

Showman Billy Rose already had announced his intention of donating statuary to the new garden, scheduled to cover a 40-acre hill near Jerusalem. Israeli Orthodox elements, joined by the Chief Rabbinate, immediately responded with objections to the proposed "imagery".

Sculptor Lipchitz announced the forthcoming gift of his work while a guest last week at Rose's home near here.

About 300 original plaster and clay models of every piece of sculpture he ever modeled are included in the gift to Israel.

Born in Lithuania, Lipchitz' career got underway in Paris over 50 years ago.

The gift is formally made in a codicil to Lipchitz' will, which says:

"Of all my belongings, my original plasters are the most valuable part, being the prime of my inspiration and being almost my only truly original work...I am giving to the America-Israel Cultural Foundation, Inc., my plasters to have this most original part of my work preserved in Israel for my people...

"Dream of Long Standing"

"This is a dream of mine of long standing. My dream as a Jew and an artist, and I feel happy to think of its realization."

Critics find Lipchitz' sculpture has gone through a variety of phases since he began over 50 years ago. His work today is described by a New York Times critic as "vehement personal emotion and throbbing expressiveness that largely employs Biblical or mythological symbolism and seems at times to strain at the limits of sculpture..."

World acclaim or no, Lipchitz' sculpture still will face the "graven image" horror of Israel's Orthodox. They have already blocked erection in Haifa of a proposed three-story monument to the six million victims of Hitler. (P-O, July 21).

No "Statue Shalom"?

Similar opposition also threatens to stand in the way of erection of an Israeli "Statue of Liberty" on the slopes of Mt. Carmel. Three U.S. Senators are heading a fund to pay the cost of presenting "Statue Shalom" to the Israelis.

Still another renowned artist's work could also run into Orthodox opposition. Marc Chagall is completing a set of stained glass windows on Biblical themes for the Hadassah Medical Center. (P-O, July 7.)

Humorist Sholom Aleichem was born Solomon Rabinowitz, the son of a rabbi. He, himself, became a rabbi. It was the impressions he wrote down of the poor Jews whom he taught that launched his far better known accomplishments as a writer.

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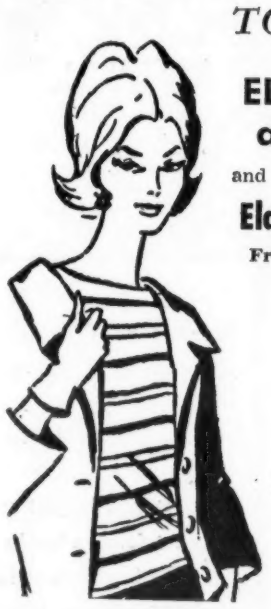

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IT'S NICE TO HAVE A HUSBAND FOR SITTING BESIDE SICKBED

By HELEN COHEN

Movie stars are surrounded with so much glamour, one sometimes forgets they are subject to human needs. And Joan Fontaine, in my movie - going days of yore, impressed me especially with her aristocratic self - contained charm, so that it came as a shock to read her statement in a recent interview (where was her public relations man to let her say it?) that in the long months of her recent painful illness (hepatitis and mononucleosus) no one had bothered to visit or call or even send a card.

Helen

No one? What a terrible thing to have to say. She recalled, in the interview, all the parties she had given, the gifts she had sent. What good these if they hadn't helped to build any bonds between her and other humans?

One must feel pity. Yes, we had read of feuds between the two sisters. But a sister is ill; one comes in time of need, surely, Olivia de Haviland. And though her three marriages had ended in divorce, couldn't any of the three men have shown a bit of concern for an ailing former wife?

Miss Fontaine's reaction: "I'm more self-reliant now and perhaps less selfish. At least I understand the loneliness of the sick and do what I can to alleviate it with visits, notes and little gifts."

I guess she learned the hard way that there is a difference between acquaintances and friends. A letter to a golden-age column seems to fit in here. This 65-year-old lady wrote in to say she watched the wealthiest woman in town, also 65, who lived in a 17-room mansion, go by in her chauffeur-driven car, accompanied by her dog, and felt only pity. Because this woman had no one but that dog for companionship, no one at all. While she, struggling along on a small pension, had three good friends.

I think, though, that the answer to Miss Fontaine's plight has less to do with friends than with relatives. I know that there are such phenomena as friends dearer than kin, but on the whole we find that in time of need it is usually family that stands by. And from what I recall of their background, the two sisters had come to Hollywood from some far corner of the British Empire, meaning there were no other relatives around, no aunts or cousins or in-laws to pay a sick call at the hospital.

Then too, we don't want to sound too smug; we realize the temptations and pitfalls surrounding a romantic star in filmland, but actually the one person closest to a sick lady in a hospital, the one most likely to send flowers and sit for hours holding her hand (if she isn't contagious, that is) would be her husband. We're not advocating, Joan, that one must stay tied to a husband just to ensure having a bedside companion, but that does happen to be one of the benefits of a stable marital relationship. And it appears that ex-husbands don't come under this heading, unless you want to count such exceptions as Joe DiMaggio and his ex.

Then, too, continuing on the matter of relatives, Hollywood is obviously not a setting attuned to raising large families, with its emphasis on youthfulness and beauty and keeping one's enticingly slim figure. But there too would have been a source of material for daily visitor possibilities—one's children. Or if that is too optimistic a view, at least a mother should be able to count on a few get-well cards and flowers from her progeny. I'm sure if Miss Fontaine had children she would never have had to make that painful admission.

So perhaps that is the real answer. Friends are fine to have, especially old, tested and proven ones, but it is still good to have some relatives around when trouble hits. Especially a husband.

African Luxury Hotels Being Run by Israelis

Israel is showing its African, Asian, neighbors how to run something not usually linked with pioneering: the luxury hotel.

Management of the 50-room hostel in Quagadougou, Upper Volta, has been turned over to Reuben Geffner, manager of Jerusalem's King David Hotel.

Geffner already is under contract to run a 240-room hotel near Rangoon, Burma — a hospice built originally as a gift from the USSR.

Geffner works for Israel's Federman Enterprises. His new link with the Upper Volta hotel is the fifth outside Israel.

Another Isaeli-run African hotel is the 100-room Lafya Rest House in Ibadan, capital of West Nigeria. Another is under construction in Porte Novo, capital of Dahomey.

Lubavitchers, Watch Out! Flying Beards Are Suspect

With all the worry these days about airline planes' ultimate destinations — the places they're scheduled to go, or Havana — bearded travelers may be encountering a special problem.

It seems the popular mind, at least among some jittery policemen, equates beards with Fidel Castro and his hirsute followers.

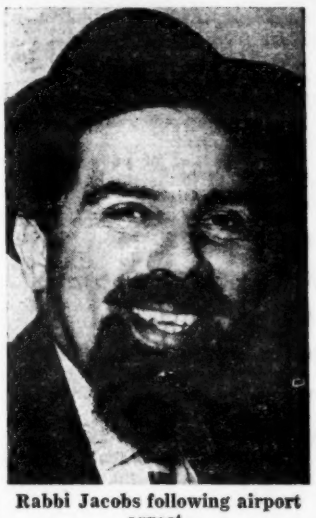
Thus, reports Newsweek, a policeman was on the alert for possible highjackers at Houston, Texas, airport a few hours after the recent highjacking to Havana of a Pan American Airways jet. The cop spotted a bearded gentleman sitting in the waiting room, "a perfect suspect."

Despite the traveler's protestations of innocence, in a markedly British accent, the policeman ordered him to "come along peacefully for questioning.

Fortunately, a knowledgable airport official was on hand to quickly identify the bearded "suspect". He was Dr. Louis Jacobs, rabbi of the New West End Synagogue (Orthodox) of London, the Cathedral pulpit of the United Synagogue.

Rabbi Jacobs is on a lecture tour in the U. S. for the B'nai B'rith Institutes. He is one of the leading contenders to replace Dr. Isadore Epstein as head of Jews' College.

Dr. Jacobs wry reaction to the incident: "I strongly advise any bearded traveler planning to tour the U. S. in the near future to take to the railroads."



Rabbi Jacobs following airport arrest.

The Russian pogroms made an American of Sholom Aleichem. He came to America first in 1905 to escape the Russian anti - Jewish campaigns. After a brief return, he settled finally in America at the outbreak of World War I. He died in Brooklyn in 1961.

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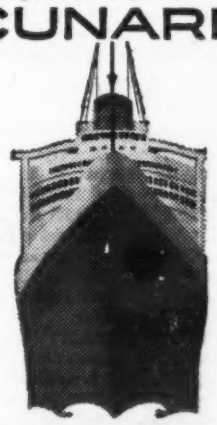

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Eilat Importance Grows; So Does X-Ray Fund

"We Visited Eilat and Know Heroic Venture Merits Aid"

"Every Reader Should Contribute to Fund"

Editor, Jewish POST & OPINION

Enclosed please find a check of $25.00 to the X-Ray fund from my wife and myself, also $10.00 from Morris H. Katz of Colorite and $10.00 from Louis Yelenik.

We returned from Israel in April, we visited Eilat and know that the people of this desert town certainly deserve assistance for their heroic venture.

Every reader of your periodical should contribute and ask his friends to do same.

MR. MRS. NATHAN PODEL
Brooklyn, N. Y.

From Anna Bernard Memorial Fund

Editor, Jewish POST & OPINION

Kindly apply this check to the X-Ray Fund of the National Jewish Post Opinion from the Anna Bernard Memorial Fund.

The late Mrs. Bernard visited Israel, and made many contributions to the various hospitals while enroute, therefore as trustee for this Anna Bernard Memorial Fund, I wish to make this contribution in her memory. May the Post and Opinion successfully reach its goal for this most worthy cause.

MRS. I. B. GOODMAN
El Paso, Texas

Further Contribution To Aid Israeli Cause

Edtior, Jewish POST & OPINION

We are subscribers to your paper. We have always supported any cause that will help the advancement of our State of Israel, especially where it will help alleviate human suffering. When you started the Campaign for X-Ray equipment we immediately responded with our donation and expecting it would meet same result of success as did Red Cross Ambulance received. Since you are experiencing difficulty we decided to give you further assistance to help meet the goal. We are enclosing a check for $65.00. Fifty dollars is in memory of beloved parents — Manachem Mendel Chewa Golda Schwartz and Kalman and Miriam Staiman "Blessed be their memories". The blance is from a friend of ours, who is happy to join with her contribution to this humanitarian appeal — Mrs. Nettie Lieberman of this city. We wish you success and may the New Year bring Peace to all humanity.

MR. & MRS. WALTER STAIMAN
Williamsport, Pa.

Not To Late Give "For Life"

Editor, Jewish POST & OPINION

"Chai" for Life...

The life of Israel, the life of all our brothers and sisters in Israel wherever they are.

Almost missed this opportunity — sorry, and hope I'm not late.

FREDERICK S. MAYER
Bridgehampton, N. Y.

Everyone's Chance To Be A Donor

Editor, Jewish POST & OPINION

Having received extended medical care in Israel several years ago, the only drawback to the excellent treatment received was the obvious lack of efficient equipment with which the doctors had to work. Not only is the Eilat X-Ray Fund an extremely worthwhile cause; it is an essential one.

Perhaps we wouldn't have to solicit the "big donors" if everyone reading this letter would sit down right now and write out a check. We all like to feel as if we are helping Israel directly, and this is everyone's chance to be a "big donor" in his own way.

JUDY COBURN
Chicago, Ill.

Keep Plugging for Goal "So Much Sweeter"

Editor, Jewish POST & OPINION

Enclosed find check for $10.00 — our second contribution for the Eilat X-Ray Fund. The time and space you have donated to the campaign will make the eventual realization of the goal so much sweeter. Keep plugging.

MR. & MRS. M. W. SCHAFFER
Merrick, N. Y .

$15 From Children Of Religious School

Editor, Jewish POST & OPINION

Enclosed you will find a check for $15.00. This money has been contributed by the "Sunday School" children of our religious school.

We sincerely hope that you will reach your goal soon and that the X-Ray unit will be in operation in the near future.

CONGREGATION BETH-EL
Fort Dodge, Iowa

Finally Gets Around To Contribution

Editor, Jewish POST & OPINIO

Like many others, I have been wanting to send in this $5.00 before, but always so busy. Good luck to the X-Ray drive — may you go over your goal.

MRS. JOSEPH HEYMAN
Ambridge, Pa.

Check in Honor of "Happy New Year"

Editor, Jewish POST & OPINION

Enclosed is check and I hope you reach your goal soon, it is a most worthy cause.

In honor of Happy New Year for everyone.

SALLIE BOB EDWARDS
Atlantic City, N. J.

Followers of Man Who Once Praised Hitler Compared to Hassidim

NEW YORK (P-O) — Except for the unlikely event there are Hitler admirers among them, few Hassidim would be likely to preen over a columnists's recent intended praise.

Hearst Writer George E. Sokolsky devoted a column of flowery fervor to the late Frank Buchman, founder of the Moral Re-Armament Movement. Since MRA lately has devoted its energies to opposing many kinds of liberalism in the name of anti-Communism, right-wing writer Sokolsky's attitude is understandable.

But his reach was pretty far when he commented: "The only comparable movement I have ever encountered is the Hassidim among the Jews."

It was Buchman who once said: "I thank Heaven for a man like Adolf Hitler."

It was also Buchman who replied to criticism his and his followers' high living with: "Isn't God a millionaire?"

The summer of 1961 saw quite a few conventions held in Israel Last major event of the season will be the Sixth Maccabia sports festival, August 29 through September 5. Other major conclaves held in Israel this summer include the Pentecostal World Conference, the Rabbinical Council of America, the World Congress of Jewish Studies, a Boy Scout Jamboree — and so on.

One reason workers for good causes often have chewed-down fingernails is illustrated by the course of the campaign to provide 20th Century X-ray facilities for the Israeli port of Eilat:

After a slow, often discouraging start, the campaign is very definitely perking up as it nears the $6,500 goal. With last week's flow of new contributions, including several good-sized ones of 25 to 100, the goal is now only $1,725.32 away.

Beneficiary of the campaign is to be the Eilat clinic where a devoted British doctor is struggling with ancient equipment that isn't reliable on much more than simple fractures.

As we reported last week, Eilat has taken on a new significance for Israel. It is Israel's new door to the Far East and partner with Haifa, on the Mediterranean, in a new plan to buypass the Suez Canal blockade. Shipments have panied by establishment there of a ships from Japan to Italy by way of Eilat, overland through Israel, then back on the water at Haifa.

For the first time since the Red Sea was opened to Israli commerce as an aftermath of the Sinai campaign, Israel appears to have found an effective way around the ban on Israeli goods and ships in the Suez Canal.

With modern new docks and other world-commerce facilities going up in Eilat, at the same time newly-valuable port by rail with points northward, it would be nothing short of anachronistic to leave the port with primitive X-ray facilities.

The current campaign is the only way to bring modern X-ray equipment to the Eilat clinic. As reported last week, being publicly operated, the clinic is not eligible for assistance from either the United Jewish Appeal or the Jewish Agency.

$100.00 Contributors

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David Rose, New York, N. Y.	$150.00
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The Popluausky Family, Brooklyn, N. Y.	100.00

NEW CONTRIBUTIONS THIS WEEK

Mr. Nat Wolf, Lakeland, Fla.	100.00
Total of $100.00 gifts	$850.00
Previous Total	$4335.68
Mr. & Mrs. Walter Staiman, Williamsport, Pa. (In memory of parents, Manachem Mendel & Chewa Golda Schwartz & Kalman & Miriam Staiman)	50.00
Anna Bernard Memorial Fund, El Paso, Texas	25.00
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Rabbi and Congregation Tiff in Court Over Who Should Have Ark

PHILADELPHIA (P-O) — Is there a difference between a "liberal Orthodox" and a "conservative Conservative" congregation?

On the question hinged a court ruling here in a dispute between a congregation and its rabbi over possession of a holy ark, 30 Sabbath and Festival Books, and 12 prayer shawls. The court ordered that Rabbi Abraham Novitsky turn them over to Congregation Tikvoh Chadoshoh, with which his former congregation, Aitz Chaim, has merged.

Rabbi Novitsky maintained that the articles in question are used in Orthodox services only. Since his former congregation has merged with a Conservative body, Rabbi Novitsky told the court, he should keep possession of the articles in case the new congregation's more Orthodox members should wish to again have their own congregation.

The suing congregation, on the other hand, maintained the merged Aitz Chaim had been liberal Orthodox or conservative Conservative. Further, the newly merged congregation's members insist, the Aitz Chaim members had paid for the articles and were entitled to transfer them to the new congregation if they wished.

Another twist to the case was provided with testimony that Rabbi Novitsky wrote a check for $500 of his former congregation's toward purchase of a plot of land. The rabbi insists the money was a personal loan, that the land was for a new congregation he would head. However, somewhere along the line the check was endorsed with a note saying the money was to be applied to a land purchase on behalf of the congregation Aitz Chaim.

Throughout the various court appearances which last week resulted in the Common Pleas Court injunction for return of the disputed articles, the judge hearing the case has unsuccessfully importuned the disputants to air their "dirty linen" in a less public place, the Philadelphia Jewish Times reported.

Rabbi Novitsky is presently Jewish Chaplain at the State Hospital in Philadelphia.

Illustrated History Explores Jewish Art

The elusive concept of "Jewish art" gets a going over by some very competent men in a new book published by McGraw-Hill.

The book, "Jewish Art," presents 21 essays on the subject be Edouard Roditi, architect Percival Goodman, Israeli architect Aharon Kashtan, art historian Franz Landsberger, art critic Alfred Werner, art editor Rachel Wischnitzer, and others. The final chapter is by the late Eugene Kolb on "Art in Israel."

Originally printed in Israel, "Jewish Art" is illustrated with 450 black and white and 12 color plates.

The book's editor, Dr. Cecil Roth, reaches the conclusion that Jewish artists in general reflect the fashions of their countries and their age. "National feeling and atmosphere are uppermost," he says.

Waldemar George, writing on Parisian aritsts, says "Jewish painters, though they may fail to create a specifically Jewish style in their art, are nevertheless gifted with a rare quality of universality."

Raps "Jazzed Up Evangelism" Of Bible-Thumpers

NEW YORK (P-O) — Although he certainly didn't say so, a Protestant theologian could well have been referring to his Fundamentalist co-religionist missionaries to Israel in a sermon here last Sunday.

The Rev. Dr. Arthur R. McKay spoke out against "the jazzed up remnants of evangelism" as the "greatest menace" to the Christian church. It's just such "jazzed up evangelism" in the ultra-Orthodox section of Jerusalem that recently brought about a flurry of stones directed by Jewish fundamentalists at Christian fundamentalists. (P-O, July 21.)

Dr. McKay specifically referred to the kind of "evangelist" found around Times Square or frequently on the Sunday radio. They "revel" so much in Christianity's past glories, he said, that they are blind to its present needs.

"Bibletry" was the phrase used to disparage fundamentalist faith in the book rather than the God who created it. Dr. McKay is president of the McCormick Theological Seminary, Chicago.

His sermon also rapped the Christian fundamentalists' argument that "the church says the Bible says so" to force their beliefs on others.

One-quarter million mourners attended the funeral of Jacob Adler, the great Yiddish actor. He died at the age of 71, in 1935, after a dramatic final appearance. Deaf, he could not hear the knocking on his dressing room door. The knocking grew so loud the audience heard it, rose as one man, and shouted: "Adler Koomt!"

How Three Americans Played Essential Role in Establishing Hebrew University

What — if any — share did American Jews have in the founding of Israeli Jewry's leading intellectual institution, the Hebrew University in Jerusalem?

A body of correspondence recently examined at the American Jewish Archives, the historical research center on the Cincinnati campus of the Hebrew Union College-Jewish Institute of Religion, indicates that American Jews took a great, and even an essential, part in this enterprise. In fact, documents at the Archives lend substance to the view that, without the uninterrupted material support it received from American Jewry, the Hebrew University might never have achieved its present eminence.

Nearly fifty years ago, long before the University had a site, let alone buildings, and at a time when the first funds had yet to be raised, a "triumvirate" of American Jews showed an active interest in the idea of a Hebrew university and was in regular contact with Dr. Chaim Weizmann, the future university's leading protagonist.

This emerges from the papers of one of the triumvirate's members — Dr. Harry Friedenwald, a prominent Baltimore ophthalmologist. The other two members were Dr. Israel Friedlaender, Professor of Biblical Exegesis and Literature at the Jewish Theological Seminary of America, and Rabbi Judah Leon Magnes, erstwhile spiritual leader of Temple Emanu-El in New York City.

Friedenwald, president of the Federation of American Zionists from 1904 to 1918, was a delegate to the Zionist Congress which met in Vienna in 1913, when the University project was taken up. On his return to Baltimore, Friedenwald seized the initiative by writing to Weizmann, who had been the projected university's principal advocate. "I was deeply interested in your eloquent speech at the Congress concerning the establishment of a University. Having had many years experience in a Medical College in this Country, I know some of the difficulties which face us and something concerning the expenses of maintaining such an institution. But I am not going to write to you of the difficulties which you appreciate as well as I do. What I do wish to write is that I should like to aid the cause to the extent of my means and ability, and especially in the department of Medicine." (October 29, 1913.)

Weizmann: "Very Many Thanks"

Weizmann replied, "Very many thanks for your kind note. It is a very great encouragement indeed to receive such letters from people like you... I wrote to our friend Magnes asking him to sound people and see whether we could get some influential and wealthy American Jews into the Committee. Do you think, dear Dr. Friedenwald, it will be possible to gain...such men and what in your opinion is necessary for the propaganda of this scheme in America....I take it, of course, that you would be willing to join our Committee. I know it would give us all great joy if you would do so." (November 9, 1913.)

Weizmann had mentioned that the matter would be discussed at a meeting of the Actions Committee to be held in Berlin later that month; Friedenwald, anxious to keep in touch with the progress of the university idea, wrote to Weizmann:

"There seems to be much interest in this country in the University scheme but in order to make it a real success, it will be necessary to have someone of force and influence come to this country.... I hope to hear from you soon as to the result of the Berlin meeting and shall be obliged to you if you will inform me who have been selected in America to aid in the work in as much as I should like to communicate with them." (December 11, 1913.)

In the meantime, Weizmann had been writing to Magnes and Friedlaender, and the correspondence was circulating among members of the group. There were different views as to the fields of interest which the University should initially emphasize. Friedenwald, as was only natural, advocated a medical school. Weizmann, the scientist, took a similar line and wrote to Magnes: "I, personally, have advocated the foundation of a Medical school as a beginning of the University, with natural science in as much as it is necessary for medicine. Others seem to think that it is desirable to start with a school of Arts and Science, and the Arts faculty would, of course, chiefly be a Jewish faculty, and the science could develop in time into a medical school." (December 3, 1913.)

A Different Priority

Magnes, however, was a rabbi, ordained at Hebrew Union College, and had a different priority. Not long before, he had resigned from the pulpit of Temple Enanu-El, and now felt the need to resolve

(Continued on next page)

"No, no, McNamara. Just that white fluffy stuff on top."

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How These Americans Helped

(Con't from preceding page)

the conflict of religious ideas. He, therefore, wrote to Weizmann: "For me, the chief importance and attraction of such a school, as of the University in general, would be, that the humanities would be taught by Jews, primarily on the basis of Jewish documents and of Jewish life, This does, to be sure, bring up the whole question of Judaism and the Jewish religion. But I think Palestine is the place where these questions must be fought out." (December 15, 1913.)

Israel Friedlaender trained his students for the Conservative ravbinate, but he was more cautious than Magnes. He had his answer to the contention which Magnes had made to Weizmann: "...while Palestine is the only place where the problem of Judaism in this high sense will in the future be worked out, Palestine at present is still very far from enjoying that great distinction. Judaism in Palestine, while undoubtedly tending in that direction, is as yet too deeply permeated by the elements of the Golus (Dispersion), too heavily encrusted by the shells of other cultures, Russian, German, Swiss and many others, to be able to produce a Jewish culture which should be genuinely and unequivocally Jewish." (December 1, 1913.)

Thus we find the correspondence going back and forth between men who combined, to an unusual degree, the qualities of visionaries and men of affairs. Plans were being laid for Weizmann to visit America, when the outbreak of the First World War put the whole project into abeyance. In 1922, Friedlaender was murdered in the Ukraine, while on an errand of mercy for the Joint Distribution Committee. Magnes, however, became the first president of the University in 1925, and Harry Friedenwald enriched it with his benefactions.

The Friedenwald papers in the files of the American Jewish Archives constitute only a small part of the Archives' collection of material relating to American Zionists. Professor Jacob R. Marcus, Director of the Archives, invites inquiries about the Archives' holdings in this and other areas of American Jewish interest.

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WE SHOOT FOR MOON -- BUT WHAT ABOUT LIFE DOWN HERE?

Rosh Hashona Asks: What Kind Of A World?

By Alfred Segal

I am sitting in my living room with my wife and we bring up Rosh Hashonah for conversation... "Oh," I exclaim, Rosh Hashonah! Another Jewish year here, and another gone! How quick they come and go for people like us who have been on the earth such a long time! The older the life, the faster the years run."

Thus my wife and I discuss Rosh Hashonah until my eyes dropped and all at once I'm dreaming. And who do I see in my dream? The latest Rosh Hashonah stands before me. And I'm interviewing Rosh Hashonah, as reporter. I say to Rosh Hashonah: "Why don't the years slow up a bit for us oldtimers? Please, let us hang around awhile longer. There's still so much for us to see and feel...but a year runs away so fast at my time of life. Yes, my dear Rosh Hashonah, I myself would like to hand on long enough to see and feel a better world than the one we all have to suffer now. Anyway, for the sake of my grandchildren, let's try to make a good, new world which lives by the high ideals which are of Rosh Hashonah!"

Rosh Hashonah Replies

Thus, in my interview, I speak up to the latest Rosh Hashonah and Rosh Hashonah replies: "Yes, Segal, you're quite right! We Rosh Hashonahs feel as you do about the world which in this season I'm obliged to enter. In fact, as the new Rosh Hashonah I've been looking around to see what kind of world I'm coming into. Is it any better world than the other Rosh Hashonahs have had to take in all the times?"

Well, I try to comfort Rosh Hashonah, though I myself don't feel at all happy about what's going on in the world. I don't admire at all those who're hoping to get us up to the moon; but by way of comfort I exclaim, "Oh, dear Rosh Hashonah, haven't you heard about those new, wonderful things going on in the world?"

'What do you mean when you say new and wonderful?" Rosh Hashonah asks.

"Haven't you heard?" I exclaim. "Haven't you heard that we down here are all set to go all the way up to the moon? And sure enough we'll be getting there, all the way up from the earth! Oh, what a wonderful Rosh Hashonah it will be for all of us when that happens! Yes, a Rosh Hashonah that goes all the way up to the moon!"

But Rosh Hashonah laughs at me, saying, "Oh, I didn't know you were such a fool even though you keep on writing a column. Yes, I understand they're spending all those billions to get to the moon when there's so much to do down here. So much hunger in in the world, so much hating, so much wrestling for power in the world, so much injustice. So much to be improved on the earth!"

Then Rosh Hashonah tells me that it has been hesitating to come in the world this season. What for? To start another year of misery on that earth...another year of all the hatefulness?

"Yes," Rosh Hashonah goes on to tell me in the interview, "I really thought of keeping away from mankind who doesn't know how to behave in the years which he spoils, year after year. But here I am on the earth, after all, and what kind of year will they make of me?"

"I Try to Argue"

I try to argue the matter with this new Rosh Hashona: "Oh, dear Rosh Hashonah, you aren't just another one of those years... like the one which starts on January 1st. It was ordained by calendar-makers, but you, Rosh Hashonah, were ordained by God, as a sacred occasion toward making the world as I've ben told better. We Jews speak up to God through you.

I continue my interview with Rosh Hashonah by reciting some of the words we speak in schul to God on account of the new year: "Blessed art Thou, O Lord our God...who bestowest loving kindness...Thou sustaineth the living with loving kindness, quickenest the dead with great mercy, supportest the falling, healest the sick, looseth the bound.

"And, besides" I go on, "we sound the shofar for our freedom; we sound it for God to hear us. Yes, God comes along with you to the earth, in the hope He and you may make a better place out of this, after all. You are really the noblest of the holy days and may your ideals keep sticking around awhile in the world; let's hope. Yes, to tell you the truth, I really agree with your Rosh Hashonah idea that for us to keep on staying down here to make the earth worth while is really much more sane than for us to be spending all that money to get to the moon. What for?"

At this the interview came to an end, with Rosh Hasonah taking me warmly by the hand and saying: "Yes, Segal, I hope that whatever you write in your column may persuade people to make the new year more than an occasion for going to schul for a day or two. Rather, I'll feel the more honored if people get started toward the big idea of making a better world. Then I could be sure that I, Rosh Hashonah, am not in vain."

At this I awoke and went to my typewriter to report the dream.

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Commercialism Submerges Our True Identities

By Marianne Zeitlin

Like most people I have grown so accustomed to seeing America through the eyes of the hard sell artisans of Madison Avenue, that I have lost track of what it really is. For while the image of America as a nation whose intellect can be measured by the brand of cigarette it smokes, or one that derives a zest for life by the kind of soap it uses, or conversely is ostracized for not using this all-purpose soap which, in one operatin, kills bacteria, odors and even brain washes, is broadcast to the four corners of the earth — the real American — the kind that you and I live and know — is kept a deep, dark secret.

I have yet to see a woman whose senses respond only to how sweet and white her diapers are; I have yet to meet a man who is attracted solely to a woman on the basis of her hair shampoo; I have yet to see anybody have their dreams disturbed by visions of what is lurking in their bathroom plumbing.

Yet these are the images that have been insinuated into our consciousness while a gentler and truer reality goes unheralded.

These are the thoughts that have been coming to mind as I am spending my summer in the real American grass roots of Vermont and where I see evidences all about me of what has made our country so great — in the true, untarnished sense of the word — even though we suffer in our daily life from the excesses of this industriousness.

I am not speaking only of the beauty of the surroundings — and indeed it does seem as if God has dealt his entire hand of deital majesty on this wondrous countryside — but in the basic integrity of the people I meet around here — to themselves and their work first — and so perforce to us all.

Concert in the Outdoors

Take the Marlboro Music Festival for instance. I have been privileged to witness this unique musical achievement for the last three years since my husband, Zvi Zeitlin, is one of the participating artists. The Festival was founded by Rudolf Serkin and the late Adolf Busch for the purpose of providing a spot where musicians could make music together spontaneously, free from the pressures of the formal concert hall. "A Republic of Equals" asserts Mr. Serkin, "is what we have tried to achieve here." And a republic of equals it seems to be, with the world-famed and beginning artists igniting each other with their singular flames. Occasionally a robin or bluebird may fly into the makeshift concert-hall perhaps to steal a musical idea or two for the music — an adequate description of which is beyond this writer's capacity — is at one with the rest of God's great handiwork outside.

In Putney, which is a few short miles from Marlboro, is the famed School for International Living. Here students from all over the globe come and are not only taught the basic precept of our democratic heritage, but live it.

So much for the institutions, of which these are but a fraction — which cluster the countryside. The institutions, after all, are composed of people, and it is of them that I could really wax rhapsodic. Not only of a Rudolf Serkin, whose fame and inspiration are a legend in his own time. But take Peter Wimmelman. He happens to have built the lodge in which I am so charmingly housed this summer. It took him twelve years to make it, and the care with which each log was placed lovingly on each log shows that he was not just marking time. A balcony overlooks the rustic living room and one entire wall is given over to the most hearth-warming fireplace that ever made a house a home.

Then there is Eleanor Van Waveren from whose 250 year old house in Green River emerge the most avant-garde fashions this side of the Seine — as her customers in exclusive shops in Northampton, Chappaqua and New York will attest. She and her mother sew every stitch themselves — and their trademark is the quality as well as the beauty of their designs.

I could go on and on but the story is the same. And, God help us, this is the story that should be shouted from the roof antennas ere our equal identity is completely submerged by the rampant commercialism with which we have become associated.

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Joint Distribution Committee Representative Helps Tunisian Jews

Group Feeds Kids As Guns Blaze In Tunisia

By Isaac Shebabo, Consultant on Education, JDC Office for Tunisia

Personnel of the Joint Distribution Committee in Tunis are excited. Some 120 young people camping in the forest of Bizerte have been cut off for 48 hours. Disturbed mothers have come for news. The roads are dangerous... contacts with Bizerte cut off...railroad damaged...How to know if all the young people have been able to take refuge in time in Bizerte, where they can find asylum and protection with the people of the Community?

There are no more cars to be rented — no chauffeur wants to expose himself to danger.

It is then that Victor Habib approaches the JDC director. He asks permission to search for the Jewish campers. He is the chauffeur of the Joint — a slender man, a sportsman, former swimming champion and soccer referee of the international class. He is also the father of four children. His wife is pregnant. A child of the ghetto, he has maintained the purity of simple people and the feeling of Jewishness before all. He volunteers to leave, without anyone having asked him, obeying an inner compulsion. Victor knows the location of the camps.

The director allows him to leave without any of the other employees of the Joint — also volunteers — so that he will have a maximum number of seats in the truck.

He leaves in the JDC truck, with a journalist who is armed with a pass to enter the restricted zone.

The truck leaves Tunis as night falls.

At 16 kilometers from the capital, the first halt: verification of the papers by the National Guard. Then there were other stops, other verifications. How long the road seems tonight!

On the wooded slopes one sees camouflaged vehicles.

Stones on Road

Ten kilometers from Bizerte a great barricade: enormous stones, sacks of cement. The spot is deserted...no one around. Without hesitating, Victor gets out, moves aside the rocks, lifts off the sacks. The barricade is open.

It is the dark of night. Using only the parking-lights, the truck enters the forest of R'mel (in Arabic: mud). It is there that the camps have been set up. The path is narrow and tortuous. On the left the forest is in flames, on the right an overturned vehicle is burning.

A little further on a telegraph pole is lit up like a torch. Victor descends, determines that the pole is still holding then climbs up and the vehicle continues to roll on a road that becomes rougher and rougher.

Suddenly there are shadows which move in the night. Victor calls "Hashomer?" Childish voices answer: "Ken, yes."

They were there, 13 frightened boys. The forest has been in flames since morning. All day they haven't had any rest from machine-gun fire. But, happily, no one has been touched.

The other campers were evacuated to Bizerte in the evening. This group remained to collect the material. They tell, with trembling voices, of the dramatic hours which they have just lived through: the low flight of the French planes strafing everything which seemed suspicious to them, the tents full of holes, the frightened youngsters abandoning their packs and running in every direction.

But there were also gestures of fraternity between Jews and Arabs, which brought light into these dark hours. When the Jews lacked bread, it was Moslem boy scouts who fed them. Some wounded Moslems, civilians and military, were cared for by the scouts of the Hashomer. A young Jewish camper who, in his fright, became lost in the forest, was found by some Tunisian soldiers.

Takes Ten Youngest

Victor calms the boys. He collects their baggage and takes the ten youngest. They find places where they can. Victor retraces his road, deposits them in a safe place not far from the main highway; then he returns to the forest, collects the other three boys and returns again. The burning telegraph pole is still standing. Scarcely has the truck passed by when the pole falls to the road with a crash.

The 13 campers are now reunited. Victor returns into the forest. It is now a matter of finding the others — those from La Gordonia, the other camp. Finally the camping-spot: tents on the ground, camp beds scattered, but not a single person; they have been forced to take refuge in the city of Bizerte.

He rejoins the youngsters who are waiting alongside the road. The truck gets stuck in the mud. Victor gets out and gets help from some Arabs who are passing, in order to free the vehicle.

Finally the return. They meet three cars sent by the directors of the Youth Federation. The 13 campers are transferred to the cars; then the caravan takes the road to Tunis. A little further three National Guardsmen stop Victor's truck. They demand to be taken toward the capital. He lets them climb up. They get into the back of the truck, the mouth of their machine-gun pointing out through the open doors.

A new stop. Victor sees the mouth of a rifle pointing toward him. A Tunisian officer shouts at him to climb down.

"Lights Out!"

"You're traveling with your lights on! I would rather kill you than expose our positions," says the officer. "Look around you!"

Victor, stupified, raises his head

(Continued on next page)

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Terrific Service
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"Jewish Archives" Tells of Jews' Role For and Against The Union in Civil War

If anything in the South was a rarity during the Civil War period, it was a Southerner who was Abolitionist in his sympathies.

Yet, according to his autobiography in the files of the American Jewish Archives at Cincinnati's Hebrew Union College - Jewish Institute of Religion, Prussian-born Julius Henry, who lived in Texas from 1859 to his death in 1912, was just such a rarity. His "entire sentiment," Henry wrote, "was with the Union," This, he recounted, stemmed from kindness shown him by "a little Negro dressed in a corn sack" as Henry trudged forlornly toward Corpus Christi in 1859.

Negro Offered Water

The Negro offered the weary traveller some water, and Henry was so gratified that he gave "the little fellow" a few pennies for his trouble, whereupon "a female about 20 years of age came out and charged" Henry with "giving money to Negroes and enticing them away from their owners." Denouncing the immigrant youth as "a black Abolitionist," the girl refused to listen to his explanation and threatened to have him "run off" with the aid of bloodhounds.

"There and then," wrote Henry, "I was made a Republican and more so an Abolitionist." When Henry was drafted into the Confederate army, he deserted as soon as he could and fled with the Federal forces to New Orleans, where for a time he served the Union as a baker. In later years, he was appointed postmaster in Corpus Christi, Texas.

This unusual incident from the Civil War annals of American Jewry is only one of the intriguing selections to be found in the October, 1961, issue of "American Jewish Archives," the semi-annual historical journal published by the Archives in Cincinnati. The April, 1961, issue of the magazine featured documents dealing with the Jews of the Confederacy; the October issue is devoted to the Jews of the Union. Both issues represent the American Jewish Archives' tribute to the national Civil War Centennial, which was initiated this year.

Not all the Jews of the Union, whose experiences are recalled in the Archives' "Civil War Centennial Northern Issue," were so sympathetic to the Abolitionists. Rabbi Isaac Mayer Wise editor of Cincinnati's "Israelite," was one who angrily deplored "the ignorance of the abolition fanatics" and charged the Abolitionists with a "serpentine liberalism" and "venomous fanaticism." Wise felt that, while they resented anti-Negro abuses, the Abolitionists — particularly in Massachusetts — were hostile to immigrants and to Jews.

Rabbi David Einhorn, of Baltimore, however, was a convinced Abolitionist and employed both his Baltimore pulpit and his German-language monthly, "Sinai," to excoriate "the unholiness of the Southern Institution" as "a profanation of Judaism." Einhorn's views made him so unpopular in pro-Southern Baltimore that he had to flee the city early in the war. Rabbi Isaac Leeser, of Philadelphia, bewailed "the continuance of the unfortunate war which desolates the South...and brings mourning and distress to almost every household at the North." But for Colonel Marcus M. Spiegel, of Ohio, the Civil War was an opportunity to suppress "the miserable cusses that would ruin our beloved country."

Many other individuals and events pass through the seventy-odd pages of the American Jewish Archives' "Civil War Centennial Northern Issue." Among them are documentary accounts of the important Jewish Chaplaincy controversy, the anti-Jewish expulsion order issued by General Grant in Mississippi, the part American Jews took in providing needy war-victims with help and in supplying the Union armies with clothing, the heroism and military prowess of several Jewish servicemen, the adventures of an immigrant Jewish soldier taken prisioner by the Confederacy, the attitudes of a number of rabbis, and the pilgrimage to Washington of a Boston Jew ecstatic at the defeat of the South.

Much of this material, drawn largely from sources like the Library of Congress, Jewish and general newspapers of the Civil War period, and contemporary war records, has hitherto been little-known, and interested readers will find a great deal to intrigue them in the issue. Dr. Bertram W. Korn, the noted authority on American Jewish life during the Civil War period, has written an introduction to this latest offering of the American Jewish Archives.

The Archives, whose director is Professor Jacob Rader Marcus, is a major center of historical research in the field of American Jewish life. Its files bulge with mementi of American Jewry's Civil War experience, and it invites inquiries from interested persons.

Group Feeds Kids

(Continued from preceeding page)

toward the sky where the French planes are flying around. Victor realizes what the officer means. The truck continues with all lights out.

It is necessary to know the road well — its dangerous turns, its bridges — in order to avoid, in that night of refugee convoys, the marching lines of soldiers and the damaged vehicles which choke the road.

Victor drives with a sure hand; his heart is full of an understandable joy. The three Tunisian gendarmes cannot help but congratulate him.

Finally Tunis. It is near midnight. At the agreed spot the mothers are waiting. Their children throw themselves into their arms. They cry, they laugh. Victor is congratulated and blessed! He returns home, calm, satisfied at accomplishing one of the essential missions of JDC: the saving of his brethren.

New Year Greetings

Happy Bar
Mitzvah To Israel
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DECORATING CORP.
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No Interruptions To Your Business
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Top Cash Prices [illegible]id
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Top Soil and Fill
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Any & All Types of
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Jamaica, N. Y.

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Be Sure Your Childs Clothing
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Come In Any Time
Happy To Serve You

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The Finest In Piano Technique

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The Baby Sitters Guild
Mature - Experienced - Dependable
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Any Hour - Any Day
Holiday - Week Ends
T. L. C. for Babies - 8 Children
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Other Offices, Green Acres Shopping Center,
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HOW TEN MEN, TWO WOMEN, STARTED ISRAEL'S FIRST KIVUTZA 50 YRS. AGO

Collective's Birth Is Maturation of an Idea

Close by the River Jordan with the hills of Galilee and the mountains of Syria and Trans-Jordan looming over it, lies the village of Degania.

The wild blooming Cyclamen and poppy and cornflower throw a colorful mantle over the settlement in the spring and the fields encircling it are yellow with corn and barley.

As one descends upon Degania today, exposed to one's gaze is the blue of Lake Kinnereth and the River Jordan and the valley rich with groves and gardens, fields and fish-ponds.

In the summer of 1911 when a small band of Second Aliyah immigrants came down from the hills to the same spot on Lake Kinnereth known by the Arabic name of Um Jumi, six hundred feet below sea level; the heat and clouds of mosquitoes assailed them, the river was a trickle, and the bare earth was partially covered with burnt grass and meager shrubs. The site for their historic task covered an area of 3000 dunams that had been purchased by the Jewish National Fund from a Persian effendi.

Ten Men, Two Women

The group consisted of ten men and two women. Six of the men were assigned to plowing, two to act as watchmen, one as accountant and secretary and one to remain in reserve. The two women would do the housekeeping. This was the nucleus of the first "kivutza" or collective settlement in Palestine, in which young and ardent Jews dedicated themselves to tilling the soil owned by the Jewish National Fund and to setting up a communal farm, which would serve as a breeding-ground for their ideas and aspirations.

On July 6, 1911, one of the twelve men, Joseph Bussel, who acted as secretary of the group, wrote a letter to Dr. Arthur Ruppin, Head of the Palestine Colonization Department of the World Zionist Organization, which read as follows:

"To the Director
of the Palestine Office
Dr. A. Ruppin
Dear Sir: We wish to inform you hereby that we named our new colony DEGANIA, after the five kinds of corn growing in our place. On behalf of the Kvutza, I, Bussel."

Thus began this experiment in living in which each of the twelve tended the soil for the benefit of the group as a whole. They needed each other's close and constant help because, in this ravaged land, no one could stand alone. They dreamed not merely in terms of big crops; the idea of producing and growing things represented for them the totality of existence, a wholeness denied to them in exile.

In the beginning, the pioneers raised their grain crops with the most primitive tools. They had no farm animals except six pairs of mules and two horses. The Palestine Colonization office had given them ploughs, harvesters and seed. Their contract stipulated that in return for providing the land and stocking it, the office was to receive fifty per cent of the net profits. The rest was paid into a single account, with each of the settlers receiving fifty francs a month as wages.

Humble Beginning

This was the humble beginning of the Kvutza; not an organization, not a party grouping, but a "life lived together". From this kvutza there developed Degania Aleph and Degania Beth, each consisting of 1500 dunams of land on which bananas, citrus fruits, grapes, various vegetables as well as dairy products, eggs, carp and olives, were grown and processed.

With hope in their hearts and by the sweat of their brows the pioneers of Degania created a 20th century utopia, which lighted the path for others to follow. Today there are well over 200 kibbutzim, almost all on land acquired by the Jewish National Fund, which form the backbone of the young nation. It was Degania's unique blend of theory and practice that created a democratic communal way of life.

The names of Joseph and Miriam Baratz, Joseph Bussel, Moshe Barsky, Yitzchak Ben Yaakov and Dr. Arthur Ruppin, will forever be associated with Degania. Yosef Trumpeldor lived and worked at Degania for a time. Among the immortals of Degania was A. D. Gordon, who had migrated from Russia in 1904. He deeply inspired the members of the Second Aliyah with his visionary yet practical ideas, one of which was: "Only work can spin those threads which will bind us to the land with an inner and true connection." He and his group at Um Jumi translated this theory into action by working the soil with their own hands and raising crops required for their sustenance. Today, there is in Degania Beth Gordon, a museum of natural history and agriculture, with a library, reading rooms and lecture halls, which stands as a memorial to the man who loved nature and labor.

Today, as the world pays its respects to the mother of the kibbutzim, celebrating its golden jubilee, two of its founders who are still hale and hearty, Joseph and Miriam Baratz, can look back upon their handiwork and rejoice. Degania, for them, never existed alone; it was a model for others, and although it may not

(continued on page 16)

1961-62 New Year Greetings 5722

New Year Greetings
Father Tony Everhart
726 Gates Ave.
BROOKLYN 21,
GL 3 8322

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Brooklyn 12
DI 6-3400

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Brooklyn 4
BE 2-1844

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Brooklyn 32
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MA 4 6042

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BROOKLYN 16
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94 Wilson Ave.
Brooklyn 37
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Fundamental And Advanced Training
On All Instruments
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Air-Conditioned Cadillacs
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Established Over 20 Years
132 East 85th St., N.Y.C., BU 8-8645
Open 8:30 a.m. to 6:30 p.m.

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EL 1-1035

New Year Greetings
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HOLIDAY

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Authorized Dealers For
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"Safe Buy Used Cars"
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New Year Greetings To My
Many Friends & Neighbors
LLOYD R. CHRISTOPHER
36 Richmond Terrace
STATEN ISLAND 1, N. Y.

SIMPLE AS THEY WERE, MOTHER'S REMEDIES BETTER THAN MUCH "CODEX"

Recalls When Mothers Were the Chief Healers

By Dr. Jehiel Kling

(The late Dr. Kling was a prominent figure in Jewish life in New York City. His home was a colorful literary salon for more than a half century. His widow Bertha Kling, is the author of several books of verse in Yiddish and a noted folksongstress.)

Our village, as I remember it toward the close of the 1800's stood, in regard to medicine and the care of its inhabitants' health, with one foot and perhaps both feet sunk in the morass of the Middle Ages.

There were in our village one Jewish assistant, or practical doctor, and, two Polish doctors. The poor folk of the village called the assistant doctor occasionally because him, they knew, they need pay only a mere pittance. The Polish doctors, however, were called very seldom and then only when Death itself stood at the threshold. In fact, even the assistant doctor was called only when all home remedies had been tried and had failed. Generally speaking, the poor could not afford the luxury of frequent illness. When, unfortunately, a poor man began to ail too frequently, much ado was not made over him. He suffered so long that he either grew better or died.

For ordinary ailments mother was the doctor, the assistant doctor, the apothecary, and the nurse. As for herself, either at the time of childbirth, or during any other illness, she made little fuss. When a mother was in labor, and this happened with astonishing frequency among our poor villagers, the little ones were quickly shooed out of the house, and the midwife called. An ordinary woman, she knew nothing whatever of medicine and had certainly never passed an examination in practical midwifery. This, however, in no way interfered with her difficult and responsible work. In fact, during her lifetime she brought into this world about half the children of our village. And very often, if the midwife did not arrive in time and the little one decided to come into the world of its own accord, that, too, caused very little excitement. The mother herself with the aid of some neighbor, tied up the umbilical cord, cut it with a pair of dull shears, and soon the lusty cries of the newcomer resounded through the house.

When the labor was very difficult and unduly long, all sorts of home remedies were tried. People would then go to the synagogue to pray before the Ark of the Covenant; some went to the cemetery to beg the dear departed ones to intercede in Heaven in behalf of the poor mother and to beseech the Lord to help her. When this did not help, they made use of a very strange device; from the mother's bed, through the village streets and into the synagogue where the Ark of The Covenant stood, a long string was drawn and tied — a sort of child's telegraph to the Almighty — and there they prayed: "O Father, Thou who art all merciful and cans't aid us all, be Thou the helper of Thy daughter in her hour of need." Whether or not this was ever of any avail we do not know. It is interesting, however, to note that once I actually witnessed such a thing.

When the baby was born it was tightly wrapped in swaddling

(Continued on next page)

New Years Greetings

Happy Holiday
DANA BAKERY
34 W. Burnside Ave. (W. of Jerome Ave.)
FO 4-8112
1723 University Ave.
(Next to Bronx Savings Bank)
TR 2-9820
Bronx, N. Y.
Specializing in Attractive Wedding Party and Birthday Cakes
Please Mention This Ad

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Residential, Industrial, Commercial
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67 W. 44 St.
NEW YORK CITY, N. Y.
American and Continental Dishes
Evening Entertainment
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Tony Giarratano & His Staff
ELMSFORD AUTO TRIM
Seatcovers, Convertible Tops
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Complete Interior Upholstering
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LYric 2-9781 & 2-7554
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N. Y. C., N. Y.
LO 5-8461

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Ivy Hill Lithograph Corp.
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ST 2-7300
Mrs. [illegible]an

Happy [illegible]day
GLAMOUR MANOR DOG SALON
Canine Stylists for the Ultimate in Grooming Puppies & Stud Service
Plucking, Clipping, Bathing
Accessories, Grooming, All Breeds
Poodles Our Specialty
Air Conditioned
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Complete Auto Collision
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Power Steering
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CORP. BUILDERS
Carpenters, Contractors
For Developments
101-38 97th St.
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VI 9-2858

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LOWIS BLEYER
LEWIS BLEYER PAPER CORP.
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To My Friends & Customers
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FR 4-6559
Drive In Cleaners — 1 Hour Service, No Extra Cost
Tailoring & Alterations
Shirts Beautifully Laundered
No Extra Charge

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To My Pupils and Friends
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CI 5-6226
Open Mon. Thru Sat.
9 A.M. to 6 P.M.

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Howard & Edward Borna
Electrical Contractors
Wiring For Light & Power
241 Main St.
Tottenville
Staten Island, N. Y.
YU 4-2329

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M. HANS
177 Stanton St.
AL 4-9642
N. Y. C., N. Y.
Custom Tailoring
Suits, Rabbinical Coats
Happy to Serve You
Come In Anytime
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Imported And Domestic
Wines and Liquors
300 E. 79th St.
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BU 8-4417 BU 8-4450
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Oil Paintings By
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Finest Catering
Home Or Office
Meat & Fish Platters
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DAIRY RESTAURANT
Homemade Cooking, Baking and Catering
Free Parking
Open 9 A.M. — 9:30 P.M.
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All Makes: Desk Sets, Pencils, Lighters & Electric Razors
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FREEZAIRE SERVICE
Air Conditioning & Refrigeration
Maintenance, Service, Repair
Industrial, Commercial, Home
We Buy All Makes Regardless of Cond.
Specialists in Sealed and Semi-Sealed Compressors
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149-15 Archer Ave.
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Complete Repair on All Type Cars
Terrific Service
Come In Anytime
Happy to Serve You

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We Grow Our Own Flowers
Our Specialty
Wedding and Funeral Designs

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EDENWALD CONTRACTING CO.
Asphalt Roads, Parking Areas, Driveways, Cement Sidewalks & Driveways
IN 1-3000
151-45 6th Road
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Kosher Catering, Hotels, Temples & Homes
1889 Broadway (63 St.) N.Y.C., N.Y.
COlumbus 5-7400
Farmfood Restaurant
Dairy, Vegetarian & Health Foods
Catering to All Social Functions
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Over 25 Yrs. Experience
Finishing—Refinishing of Fine Furniture
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Bronze, Aluminum Metals
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Modern - Antique - Period
All Work Expertly Repaired, Restored

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Recalls When Mothers Were

(Con't from preceeding page)

clothes, its arms and legs bound tight, because it was feared that if its limbs were left free it would become crippled. It may, however, have been just the continuance of some old custom.

Cure By Bath

The child was always bathed with all its swaddling clothes in a wooden tub or bowl. Such a bath was none too sanitary and the infants as a result suffered a great deal from skin trouble. To cure them a mother would use either salt, starch, bran, or various kinds of herbs in the bath. These baths were used also to cure such ordinary ailments as anemia, malnutrition, or muscular pain. Mother herself also cured such diseases as measles, scarlet fever, dyspepsia, worms, rickets, grippe, malaria, fever scrofula, eczema, enlarged glands, tonsilitis, sore throat, bronchitis, dysentery, and many other ailments.

The two chief remedies in which mother believed religiously were what is now commonly known as quinine and cod liver oil. Quinine was used for all kinds of fevers. Mother did not own a thermometer, so she would press her cheek or hand to the little one's forehead and exclaim, "Good God, the child has fever." Immediately the house was searched for a quinine powder. If there was none she hastened to the apothecary to get some. In truth we children were none too happy to swallow this because it was as bitter as death itself. Mother would cajole, coax, talk herself dry in the throat and finally promise us the moon until she succeeded in persuading us to swallow it. Sometimes she had to use force. As soon as the quinine had been taken mother grew tranquil. She was positive this would help. In addition to the quinine they always believed that with fever one must sweat. If the patient perspired freely they were sure he would get well, and so they would ply him with hot water, hot tea, tea made of dried raspberries, cover him with a featherbed, and shut the windows, all in the hope that he would sweat.

Cod liver oil was the second great remedy, in the infallibility of which mother firmly believed. She had no knowledge then of why this was so helpful. Greater seers and far greater physicians than she did not, at that time, know why this is so efficacious. They too thought it was an empiric remedy. It is only recently that medicine has discovered what cod liver oil means in regard to the growth and structure of the child. Mother also used cod liver oil for anemia, bronchitis, scrofula, eczema and poor appetite. For poor appetite mother prepared a home remedy which is still used to this day in the field of medicine, a preparation which she herself made of herbs or roots which were called gential and quasia. This drink was very bitter, and when we swallowed a spoonful we saw stars. It was not easy for mother to make us take this. We would screw up our faces, close our eyes, and with a gulp swallow it; but after that we ate as though after a long fast — if only to drown the awful taste of bitterness in our mouths.

Measles was a contagious disease they thought all people had to have. Very seldom did any child escape. If one of the children developed measles the windows were closed and the shades drawn tight so that no daylight could come in, nor for that matter, a bit of fresh air. They were afraid the measles would catch cold and that light would make the eyes sore. To be even more certain, they hung over the bed a great sheet. As though that were not enough suffering for the little one, the healthy children were put into the same bed so they might all get over with it at one time. This was perhaps after all a practical or even logical solution for the parents, but for the children it was purgatory. There were some who covered the children with a red blanket, a magic remedy which they thought would rid them of the disease. Incidentally, in the Middle Ages even physicians believed in the magic of red as a remedy against measles. One of the greatest Arabian doctors who lived at that time always cured measles with a red cloth.

Mother certainly never held a surgeon's scalpel in her hand, but she was able to heal such diseases as pertain to surgery. When one cut oneself with a sharp knife and the blood flowed freely, mother quickly searched the house for a cobweb which might be hanging in some dark corner of the wall or ceiling, applied it to the wound, bound it with a little white rag, and that was that. The blood ceased to flow as if by magic. Blood poisoning was unknown, although the dust and dirt of the cobweb should have, by all the rules of medicine, brought that very thing about. Why it never did is still a mystery to me.

Burn Out Infections

For a large and deep sore or chronic wound which festered and did not want to heal, mother applied powdered alum. The alum burned out the proud flesh in such a way that the sore healed quickly. Infections, blisters, abscesses, furuncles, and even carbuncles were common among the children. They occurred most frequently upon their feet because the children went barefoot in the summer and cut their feet on glass or other sharp objects. All these plagues mother healed with her own remedy, — honey dough; that is soft white dough mixed with honey and smeared with oil. This had several virtues in that it was soft and warm and served to cover the tender spot, keeping the cold air from it. It helped soften the skin and the abscess opened more easily. For larger abscesses or swellings mother used linseed flour, heated and tied in little bags, or else made it into a paste and spread it on linen. They also used hot flour or hot salt in little bags. When the abscesses opened, they were squeezed out, washed with warm water, and bound with a white rag.

Our villagers it seemed suffered from frequent headaches. The remedy for these headaches was to slice a potato. The slices were then applied to the forehead and bound with a rag. If this did not help, hot or cold compresses were applied or a bladder filled with ice or snow which, in the winter, could be found in front of the door. In the summer ice was a luxury, which was used only in the case of a very dangerous illness.

For pains in the side or back, mustard plasters were applied. For pains in the chest, alcohol, warm vinegar, and even kerosene were used. For stomach aches and fever they used a famous remedy which has such a nasty taste, i. e. castor oil. Just because it had such an awful taste it was considered the remedy par excellence, and also because it was so hard to take and children were in mortal terror of having it administered to them it was not often unlike the pleasant even chocolate coated remedies used today, and thereby saved themselves considerable trouble in the future.

It is difficult to say whether mother had sufficient medical knowledge to diagnose diseases. From my own experience, I know that in cases of measles and scarlet fever they almost instinctively diagnosed the case correctly. In the case of more complex diseases, they could only guess.

Let us not hold mother's remedies in contempt. They stood high above the so-called "scientific" codex of the Middle Ages and the even later years, when all kinds of abominations and the ugliest things in the world were used as remedies. The wonder is only that the patients in the Middle Ages swallowed these abominations and kept on living and sometimes even recovered. Alongside these, mother's remedies were truly progressive.

Collective's Birth

(Continued from page 14)

always have been pleasant to be watched, their feelings of communal responsibility never wavered. Degania was the product not only of their desires, but of the needs of the country and their response to those needs. The trail blazed by the Baratzes and their ten companions cuts wide and deep across the landscape of Israel Reborn.

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MORE THAN MONEY, MORE THAN ADULATION -- IT REQUIRES GOOD WILL

Happiness the Chief Pursuit--But What Is It?

By Rabbi Samuel Umen

On the Holy Days, a Jew through his prayers is made more conscious of his deeper needs; of the more profound longings of his heart. But if all of one's wishes were to be epitomized in one over all prayer, I believe it would be covered by the term — happiness.

Whatever man does, whatever he plans, all his thoughts are aimed at one paramount goal — happiness. However, only certain of his acts produce the desired end. It seems then that if we are to find happiness we must study carefully those acts that lead to the highest form of satisfaction or produce the fullest measure of happiness. What sort of acts shall one perform that will nourish him most, will make him strongest, and most completely a man? To know this, is to know the secret to happiness.

In observing life carefully, we note wherein its fulness consists. Life is rhythmical like everything in nature. It consists in income and outgo, in inspiration and expiration. It is never in getting only, but also in expression. There must always be a free circulation of the life currents inward and outward or the life stagnates and perishes.

It is important, for example, that one fills every air cell of his lungs with oxygen. How is it done? First, he exhales every atom of air in his lungs and thus he takes in air. This is the law of the body and this law also applies to human relationship. If we wish to get, it is vital to remember that we must first give in order to get.

Satisfaction is more in the outgo than in the income, in doing than in getting, in expression of life power than in value received. Gratifying as it is to receive information and knowledge, it is higher joy to teach than it is to be taught. It is an enjoyment to see pictures, but even indifferent painters get a greater enjoyment in painting for themselves than in seeing other men's paintings. It is a pleasure to hear music; it is a greater pleasure to be able to pour out one's whole soul in music.

Justice a Pleasure

It is a crude form of pleasure to fight and get justice; it is greater pleasure and far more gratifying to do justice.

To see a man at the height of his righteous activity is as if one saw the gleam of a divine life pouring through the personality of the man, as the electrical force pours over a live wire.

It seems that the most exalted and real form of activity is that of good will. In its highest terms of light and heart, it is called love. Whoever attempts to get love, fails breaking the universal law of the circulation of life. It is just the opposite with the giving or expressing of good will. Whoever lets his life go out into friendly thoughts, words and deeds, does not merely get love in return; he does better, he finds constant life and satisfaction in the outflow of good will. It is the nature of love that it must be expressed and kept in circulation. The highest happiness thus consists in the expression of the highest form of life, namely good will.

The emphasis and essence of happiness consists in going out of the self. When is man happiest? In the hours of his highest good will. A man's true happiness is not somewhere else or at some distant time, it is here in so far as he has caught the secret of the life of good will.

On the basis of what was said about individual happiness, let us see if it does not also apply to society at large.

What course is there for society to follow that happiness may be attained? The road to happiness for the world at large is the same as it is for the individual.

What is the happiest imaginable world, the kingdom of God, which men have dreamed of for thousands of years? We look the wrong way if we think it is a world crowded with well-fed populations living in palaces, sailing yachts, clothes in purple and silk. These things at best are only emblems, the externals of happiness. There might be plenty to eat for everyone, and yet there might be little sympathy or humanity. There are already communities where plenty exists among men of the narrowest sympathies. The outward or material things, as fast as they appear, create a demand for certain moral and spiritual forms of well-being to match them.

Pattern Is in Heaven

The happy world in truth is like the happy individual. It follows the same lines of natural development. Its "pattern is in heaven," that is, it depends upon an ideal conception. It is, however, a thoroughly natural and practical ideal, proceeding out of experience. Its pattern is suggested by the plainest facts which we may observe touching success in this present world-sucess in individuals, success in families and homes, the highest success yet reached in the most favored civilized communities, the common success already visible, toward the completion of which the democratic theory of the nation is the highest endeavor. The happy or perfect society in all its various patterns, both actual and ideal, is shown to be that in which

(Continued on next page)

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Happiness The Chief Pursuit

(Con't from preceding page)

its people are learning to live together with the utmost and heartiest expression of the life of good will to each and all. This ideal covers health, power, art, skill, intelligence and humanity. The happy people to do live merely to get, but they live to utter and to accomplish their visions of social well-being. To feel the circulation of the common life, to sympathize in common endeavors, to bear a hand in the realization of grand common ends, is happiness.

The well-paid salesman, and the merchant in his gilded office, think that they are only buying and selling for themsleves. Men are poor in happiness when they work, however successfully, without any good will. Man will do the same work with a new heart, yes, and a new conscience, when to his skill and intelligence he adds, in every office and shop, the power of his humanity. The rigorous, beneficent law of the world is that a man can never be happy while he only seeks to be rich. His happiness lies in his good will to make the whole world rich.

The end and aim of all social endeavor is at last the welfare of the individual; for there can be no social happiness apart from the happiness of all the individuals who make up human society. On the other hand, the law of the world is that no individual can ever attain his growth as a man, enjoy true happiness, or even exercise thorough righteousness, and be in ethical good health, whose highest joy is not found to be in good will. In short, in order to have life, you must share and give life. This is the welfare at once of each one and of all.

It may be objected that all this is too much like a dream for an age in which armed camps, big guns and battleships are the distinguished marks of its civilization. But it is no mere dream that society is still evolving into different and better conditions. This is the actual trend of a secular movement to be traced through hundreds of years. It is already a familiar thought that mankind, while maintaining the trappings and traditions of warfare, has substantially passed from a military period into a vast and growing industrial organization of the world. The average expectations of men are concerned with industry and commerce and not, with war. The economic necessities of mankind are drawing all nations into closer ties, and with fuller international acquaintance, tend to make war intolerable. Democracy is essentially a co-operation of mankind in its effort after happiness and welfare. The Keynote of democracy is good will. Industry and commerce are as surely bound to be organized with reference to the welfare of all who work together, as political institutions are bound to develop in the direction of mutuality of interests and the recognition of the manhood of the individual. The push of all the social forces goes this way.

Nimrod, to refresh your memory, was the Chaldean king responsible for Abraham's having been born in a cave. His decree to kill all male newborn followed his stargazers' prediction one such would take his crown — hence Abraham's mother's sanctuary in a cave.

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Skills for the Un-Skilled:
How Israelis Learn Trades

As much as anything else, Israel needs skills. Most immigrants have none, or not the ones needed. The answer: vocational training.

There are 19 vocational training centers for adults, plus some 46 three-and four-year vocational high schools, the Ministry of Posts runs another for telecommunications education, and most of the rest are sponsored by private organizations.

The adult vocational centers concentrate principally on metal and woodworking. But the curricula are adjusted to actual needs. Thus, development of the large ceramics works in Beersheba was accompaned by establishment there of a vocational center devoted to ceramics. Marine engine repairs are the speciality of a center near the Haifa docks, and the center near the Jerusalem medical education and research schools is now equipped to turn out scientific photographers.

The vocational center courses usually run six to 12 months. Tuition is free, and the students get partly an outright grant, with the rest to be repaid in installments after the trainee has found work in his new trade.

Evening course are also pro vided to help those who already have a trade keep abreast of developments in their speciality.

With its limited industrial tradition, Israel found it necessary to introduce some apprenticeship programs of its own invention. The "training worshop," for instance, pays the student a wage while he turns out products for sale in on-the-job learning. "The sandwhich scheme" puts two apprentices on a single job; while one works three months, the other attends vocational school, then they change places.

A sign of Israel's emphasis on useful skills is establishment this year of the College for Vocational Teachers. It's devoted entirely to showing skilled craftsmen how best to pass their skills on to new Israelis.

You'll get reduced hotel rates if you're going to Israel this winter. Discounts off the summer rates will be: 20 per cent at Class A hotels for individuals and 25 per cent for groups of 15 or more; 15 per cent for individuals and 20 per cent for groups at Class B and C hotels. The reduced winter rates (effective November 1 through February 2) will not apply at Eilat and Tiberias.

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DEADLINE FOR ADVERTISEMENTS IN THIS SECTION IS FRIDAY FOR PUBLICATION THE FOLLOWING WEEK.
ALL CLASSIFIED ADS ARE PAYABLE IN ADVANCE.

Who'll Win The Maccabiah?

The news story in last week's issue suggesting that the U.S. may win the forthcoming Maccabiah should cause rejoicing in sportsminded American Jewish youth and sponsors of the U.S. Maccabiah team. The American public is extremely competitive-minded and takes its losses to heart even though it is a good loser when faced with that eventuality.

The reason for this change in propsects of the American contingent seems to be strictly financial. Heretofore the lack of money has limited the numbers of American performers. This year it seems that well over one hundred American Jewish competitors will vie for the prizes.

We think the U.S. team will win, displacing the Israelis as victors. The fact that there is little amateur sport competition in Israel and no college sports as we know it in America will play their part in Israel's defeat.

But whatever the reason, the bringing of the Maccabiah emblem to the U.S. will only embitter the Israelis more. No one likes to be a poor relation. Israel has been that to the U.S. Jewish community for years. And now even the compensation of sports superiority will be lost.

Even so we wish our team happy competing, and may the best team win.

Revolution In Jewish Life

The suggestion that a prerequisite for selections on the U.S. Jewish team to compete in the forthcoming Maccabiah was positive Jewish identification is intriguing.

This could mean a revolution in the U.S. Jewish community.

Money for the lavish edifices being erected by our congregations and community centers will be rejected, under this revolutionary approach, if the giver is not a postive-minded Jew. The United Jewish Appeal and the Israel bond organization will be guided henceforth by a Dunn and Bradstreet arrangement which, while not providing financial information, will tell how Jewish a giver or a bond buyer happens to be.

Our congregations will then be forced in line. Their board members will have to stand the test. Do they or do they not have positive attitudes toward the synagogue? If the Maccabiah selection committee inquires whether the candidate is a member of Hillel on his campus, the nominating committee of our congregations will want to know if the proposed board members attend Sabbath services.

In one city with which we are best acquainted such a procedure will decimate the boards of every congregation in one fell swoop.

By the same token testimonial banquets will have to undergo the same test. This should mean the end of this bastard development which has degraded American Jewish life in the past ten years.

We suggest that the committee for the selection of the American Maccabiah team may want to reconsider lest it undermine American Jewish life as we know it now.

Premature Action

The decision of the Jewish War Veterans in Chicago to offer judo courses to Jewish youth evidently stems from the concern, if not fear, of the JWV over the activities of the American Nazi Party. The JWV of Chicago, like the JWV nationally, has made the American Nazi Party their special problem.

This is valid. War Vets, whether Jewish or not, know what it is to have to risk their lives over fascism and consequently their sensitivities are sharpened to this menace to a free society.

Nevertheless, even though Herman Knell, past commander of the JWV of Illinois, reported in our Chicago edition that a Chicago branch of the American Nazi Party is training with firearms, we feel that Jewish youth will reject the offer of judo protection.

There are agencies of our government which can deal with anything the American Nazis may attempt. The Jewish civic defense agencies too are alert to the situation.

There may come a time when Jewish youth, even in the U.S. should be prepared to thwart attempts to injure Jews. Every democracy gives its citizens the right to defend themselves. But we hardly think that time is now or anytime in the foreseeable future.

The EDITOR'S CHAIR . . .

If you know what a grab bag is, then you know the machinery we use for filing away material we believe will make editorial matter. This started out years ago as a slim folder. It now is three fat folders which take up half a drawer in our file.

In these folders there is everything from editorials written but never published, clippings from other papers, from synagogue bulletins, letters from readers, reports from various organizations, notes hastily scribbled whether on a plane of while listening to some speaker, and almost everything you can imagine.

The grab bag comes in handy when the editorial muse won't be aroused, or as now, when we are a little on the lazy side or far removed from Jewish life. We're in the spectacular Colorado Rockies, at Glenwood Springs to be exact, and we're guests at the fabulous Colorado hotel, whose manager Bob Dean many of you may recall from the Stanley Hotel in Estes Park, Colo.

Bob and this writer were reminiscing over Maxwell Abell, one of the giants of the American Jewish community whose untimely passing a few years ago robbed American Jewry of a truly remarkable leader. Maxwell owned hotels and office buildings scattered in principal cities, and often brought rabbis into his snydicates as a favor, making a number of them rich, as also the Jewish Theological Seminary of America, whose finances he invested in real estate properties when they were devalued. Fabulous increases in property values were realized.

In any event, Bob Dean even knew Rabbi Louis Fineklstein, which shows you that his Jewish acquaintances go right up to the very top.

To get back to this week's chair, the first item is a letter from Rabbi Benjamin Cohen, formerly of East St. Louis, Ill., and now of the Haym Salomon Synagogue Center in Los Angeles. The letter is dated Feb. 15, 1960 and the rabbi berates us for not printing anything about the bar mitzvah of his son, David Leon. At the service were David Leon's friends of the Los Angeles Hebrew Junior High School who walked five to ten miles to the services in order not to desecrate the Sabbath by riding.

Then come two notes for editorials. These are not dated but their age you may estimate from the contents. One says: "Commend the American Jewish Committee for its statement on Renault yielding to the Arab boycott". The other reads: "No commitment — Jewish way to commitment is through study". We presume the idea of the second suggestion is that the U. S. Jewish community glibly mouths various Jewish truths. How can this display of hypocrisy be transformed into a commitment to these values?

Then a note from a one-time correspondent in Schenectady, N. Y. dated Dec. 11, 1959. It is signed only by Elaine and out here in the shadows of Mt. Sporis we can't recall her last name. She'll forgive us we're sure.

Her note contained a report, which we never printed, of a speech by a Baruch Bension Benjamin, president of the Jewish Welfare Association of Delhi and Northern India, who spoke at Cong. Agudas Achim in Schenectady. Since the Jews of India are in the news at the moment — at least the Bene Israel are — you may be interested in a few paragraphs from Elaine's report:

"Because the life span of an Indian is 30 to 40 years, Mr. Benjamin's dynamic longevity (he is 55 years old) has given him, among his people, the aura of a prophet descended from the revered Elijah. Presumably followers of Elijah, the forebears are said to have fled King Ahab and Jezebel, and were shipwrecked near Calcutta, where the few who survived became pressers of oil. Rituals and practices were carried on orally from generation to generation, and the story of their flight told in the courtyards of the mud-thatched grass-roofed synagogues, twenty-eight of which still exist. With the passing of time, much of the essense of traditional Judaism was lost, but integration into Indian life was never complete.

"David Rahabi, brother of Miamonides, while lost on a voyage in the 12th century, observed how close to Jewish practices were the customs of these people. Observances of the Sabbath and Yom Kippur, circumcision and eating only fish that bore scales and fins were a few of their traditions. Rahabi taught them Shepardic rites and Hebrew, while Christian missionaries translated their scriptures into their native tongue.

"In the 19th century they were recognized as a separate community by the British. As representative of his people at the inauguration last month in New York, Mr. Benjamin was able to bring further recognition of his people when that organization presented a $25,000 scholarship for Bene Israel's first rabbi. The recipient of the award is David Benjain, second son of Bension Bejamin".

Next is an editorial page torn from a Jan. 15, 1960, edition of The Jewish Chronicle of London. In it two readers argue the case of Jewish homes employing German maids. The letters are short, and read as follows:

Sir, — I am profoundly shocked to find that virtually many hundreds of Jews in the Golders Green and neighboring districts employ German girls to keep their houses 'clean'!

While I realize it is not an easy matter to find a girl other than German, I cannot forgive those Jewish housewives who apparently have fallen so low and have so little sense of honor. I am absolutely convinced that no German housewife would employ a Jewish girl.

One must keep in mind that these girls whose fathers were and still are supporters of Hitler, report to their people all they see and hear.

P. Ross

Sir, — While naturally participating in the general detestation of current anti-Semitism, I read with extreme distaste in your last week's issue of Rabbi Shebson's injunction to his Southend congregation not to employ German maids.

Does he not realize he is encouraging the very same mystique of anti-racialism with which we are now being insulted? Can he really deny that there is not much qualitative difference between his advice and the section of the Nurembrug Laws which similarly forbade Jewish families to employ German domestics? We must condemn racialism, not implicitly condone it, because it only boomerangs.

Ian Weinberg

And last, for this week at least, comes an old editorial which didn't get printed. Its date is exactly two years ago, because you'll see that about midway through our stay at the Colorado Hotel. We don't know now why this editorial never got printed, but since we're now printing it, there's no reason to go searching our minds for the answer.

CREATIVE JEW

When we were out in Colorado, we learned from Bernie, one of the two Lande brothers, that Shlomo Bardin, the founder of The Brandeis Institute, would be driving through Glenwood springs enroute to nearby Aspen on a Wednesday about midway through out stay at the Colorado Hotel, which we described so enthusiastically to you.

This looked like a real treat, for Shlomo is a creative fellow who has built solidly for the good of the U. S. Jewish community, and we have long admired him. But as events turned out, the meeting didn't take place, so we can only recall Shlomo from the time when he was at his camp for Zionist youth at Hendersonville, N.C.

This gives us an opening to expand on why we called Shlomo creative. His original program was to build a series of Zionist-oriented camps throughout the U. S. There was one in Pennsylvania, the one in Hendersonville where we saw him last, and the one in California. Shlomo's dream did not materialize, for the camps in North Carolina and Pennsylvania no longer exist.

But undaunted by his inability to get financial support, he hoped to create at Susana, Calif. And he did. The remarkable thing is that he did it without the backing of a national Jewish organization.

This is why we all call Shlomo creative, which in my opinion is the highest goal of the individual.

If you want some elaboration, then let me tell you that the two Lande brothers, probably not yet 30 years old, were graduates of Brandeis, which meant they had spent summers there camping at Susana. The Lande brothers, and their wives, were among those who sparked the B'nai B'rith Institute at the Stanly Hotel at Estes Park we attended this year, and they are as sure to become regional, if not national, Jewish leaders as Denver is to develop into one of the finest Jewish communities in the U. S.

Brandeis is not alone a place where youngsters come to be inspired into positive Jewish living on the American scene, but it has weekend and week-long institutes which are gradually turning Hollywood and the Jewish producers into a fine example of Jews who undertake their Jewish responsibilities while playing a role in American life generally.

So here's a man defeated in his goal towards which he strived for many years who finally comes out, a lone figure almost, as a terrific catalytic agent in the development of a rich and fruitful Jewish community in America. Because Shlomo is not rich in a dollar and cents categroy, he has not been honored by our Jewish seminaries with an honorary degree, and unless we're mistaken even the organizations who fraudulently give testimonial dinners to rich people to get them to buy something have never honored Shlomo.

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Friday, August 25, 1961

Goldmann Lost Liberals as Many Votes as He Attracted

The Elections: Very Little Change

By M. Z. Frank

The political turmoil in Israel started with the Lavon and wound up with the Goldmann Spectacle during the campaign. The immediate cause for the elections was the inability of Minister of Justice Pinehas Rosenne to see eye to eye with the role of the Ministerial Committee which examined Lavon's charges: Dr. Rosenne claimed it was merely a fact-finding committee with limited functions, Ben-Gurion charged it was usurping the functions of a judicial tribunal.

Frank

On this point Ben-Gurion scored a psychological victory even before the elections: he harped on it so much that next time a Government in Israel will think more than twice before it appoints a Ministerial Committee where there is serious ground for handing the matter over to a properly constituted court of law.

The elections themselves made very little change. The five seats Mapai lost amount to less than the unexpected windfall they got in the elections of November 1959, when Beigin scared the people by his bombastic fuehrer tactics and the politicians of the General Zionists behaved like silly kids. This time Beigin was more restrained and the General Zionists, by combining with the Progressives to form the new Liberal Party showed signs of maturity.

Goldmann helped to put the Liberal Party on the map, but lost it as many votes as he gained for it: his foreign policy has fewer adherents among the Liberals from whose platform he spoke than among the Marxist theologians of Mapam, who inherited from their Cabbaist grandfathers their faith in the redeeming force in verbal incantations. Goldmann's glib effrontery and acrobatics of conscience about his personal status and citizenship disgusted many Israelis, even those who encourage him in their anxiety to use anybody and anything against Ben-Gurion.

But Goldmann succeeded in keeping himself in the limelight, just as a year ago he did so by his specious assurances that B'nai B'rith and the United Synagogue were ready to join the World Zionist Organization. The elections served Goldmann as a new gimmick for keeping alive the myth that he is the elected leader of World Jewry. The politicians of Mapai who, for reasons of their own help Goldmann and use him to maintain that myth, have been made to feel very uncomfortable when their own tool got out of hand.

Lavon is a highly ambitious man, determined to obtain and hold power either through the Histadrut as the co-equal of the State in sovereign power or as Prime Minister. He is vindictive and presistent and lays his plans of campaign very carefuly, and shrewdly awaiting the proper moment. In his advocacy of the sovereignty of the Histadrut he has allies on the Left, including the Left wing of Mapai especially in the kibbutzim. In his fight aainst the nationalization of Kupat Holim he has allies in the Kupat Holim oligarchy and in the Histadrut.

The drastic measures Ben-Gurion took to remove Lavon from positions where he could undermine the sovereignty of the State antagonized many people otherwise opposed to Lavon, who fear that Ben-Gurion and his "courtiers" (Davan and Peres) are concentrating too much power in their hands and may lead Israel down the road of a dictatorship. Ben-Gurion has been compared to every tyrant in history from Calligula to Stalin.

Ben-Gurion's real fight, however, is not with the people and their right to govern themselves but with the various hierachies nominally elected by the people, but, in fact, not adequately enough accountable to their constituents and in a position to ignore them between elections. He is convinced that the key to remedying the situation lies in an electoral reform. The results of the recent elections make that reform no easier than in the last Knesset: it requires at least two parties in the legislature large enough not to be afraid that the regional election system would give them a chance of obtaining a real majority at some future date. If Herut and the Liberals should merge into one party, this would be feasible.

Failing that, Ben-Gurion might try to rally individual members of the Knesset, regardless of their parties, who see the advantage of a regional electoral system over the present system of proportional representation.

Another possibility is — for the time being, at least — a compromise, which would combine some features of regional elections with proportaional representation.

One redeeming feature of Israel politics is that though the parties attack one another viciously at the open sessions of the Knesset and still more so during elections, they cooperate quite well together at the Knesset committees where most of the work is done.

I WRITE AS I PLEASE

"Where's Yossele" Controversy Could Lead To Israel Civil War

By Carl Alpert

HAIFA — An unhappy family quarrel has become something of a cause celebre in Israel. In the two years that the controversy has been dragging on it has involved not only the family and their neighbors but also the police, it has been discussed in the Knesset, and unless carefully controlled can lead to a tragic civil war in Jerusalem, reminiscent of the bloody dissensions which Josephus reported from the Jerusalem of another time.

It all began about two years ago when reports circulated in Jerusalem that Mr. and Mrs. Schuhmacher were planning to emigrate from Israel to Russia, taking their 7 year-old son Yossele with them. Mrs. Schuhmacher's father Nahman Shtarkes, was aroused by the very suggestion. He had been seeing to it that Yossele attended a proper yeshiva, where he would get the kind of traditional education benefitting a good orthodox boy. His grandson leave Israel, and go to a country where he would not be able to get a Jewish education? This could not be tolerated. He refused to return the boy to the custody of the parents, and when his daughter obtained a court order — Yossele simply disappeared.

Alpert

Two years have elapsed and he has not been seen or heard from since. No one in Jerusalem fears that he has met with foul play. It is general belief that he is in the hands of devout guardians, who are assuring his education. This hardly satisfies Mrs. Schuhmacher, and she wants her son returned.

Back to court she went and obtained a ruling which sent her father to jail until he returned Yossele.

Reb Nahman insited that he did not know where the lad was. The boy had been taken from him, he said, and so long as he sat behind bars he was certainly unable to locate him. Almost a year the old man sat in jail, both sides stubborn. The prisoner's health was not good, and finally he was granted a three-month temporary release to enable him to make good his promise to find Yossele.

When the three months were up, the grandson had still not been returned, and the court ordered that Reb Nahman be returned to prison. Father and daughter mutually cursed each other.

What have the police been doing in the meantime? Israel is a small country, and one can not hide here very long. No criminal of any kind has been known to have hidden out successfully from the police — but Yossele simply can not be located. The authorities have searched schools and yeshivas of all kinds; they have followed down every slightest clue regarding a small boy, now almost ten years old.

There are those who maintain that the police have not gone far enough. They should cordon off the Meah Shearim orthodox quarter of Jerusalem. They should proclaim an absolute, military style curfew, and they should then engage in a house-to-house, room-to-room search, leaving no inch uncovered, no stone unturned.

But this the police refuse to do. They have no illusions about the kind of reception they would get in Meah Shearim. Sticks and stones would be the least of their worries. They would be met with buckets of boiling water and a hail of garbage and slop. They would have to contend not only with male zealots but also with hordes of screaming, fighting, kicking women. The harshest possible repressive measures would have to be taken, and the result would be bloodshed on a wide scale. The police are not ready for civil war.

In Jerusalem feelings run high on the case. The great crime is the kidnapping of a child away from its parents — or the decision of a daughter to jail her father— depending on whom one talks to.

Unofficial approaches have been made to the parents; let the boy study at a yeshiva in Jerusalem until he is Bar Mitzva with his grandfather as guardian, and thereafter let him decide with whom he wishes to stay, but the parents are reputed to have rejected this proposal.

For the family concerned it is a personal tragedy, but the episode holds within it the seeds of a basic conflict which may yet bedevil the entire nation.

B-G's Link With Shapior Can Balk Liberals

Is it going to be Mapai with the national religious alone? Mapai with the national religious plus the liberals? Or Mapai, national religious, Mapam and Achdut Haavoda?

Whatever the possibilities, liberal gains in the Knesset aren't going to help them very much, since Ben-Gurion and his Mapai can get a plurality of 61 by teaming up with the national religious party, alone.

Generally, this kind of coalition could put the smaller party in too strong a position, since the junior member could topple the government any time it balked at going along with the coalition's senior member. But it whould be remembered that of all the parties outside Mapai which lined up against Ben-Gurion during the Lavon affair, national religious' head, Moshe Shapiro, was the closest to B-G in trying to avert crises.

Continuation of this close Knesset relationship would make it easier for Shapiro and B-G to come to terms, placing the liberals in no strong position in which to make demands in order to broaden the coalition further.

Hadassah Rebukes Goldmann Role Israel Elections

Nahum Goldmann's political activity in Israel could lead to a fight on the American Jewish scene.

Hadassan President Mrs. Siegfried Kramarsky, without mentioning Dr. Goldmann by name, left little doubt that she was attacking his electioneering in the recent Israeli elections.

She said: "In our opinion, Israel politics, internally and externally, are the sole prerogatives its own citizenry."

The opposing positions of the presidents of the World Zionist Organization and of Hadassah, the largest Zionist group in the world, could mean a repudiation of Goldmann's work for the Israeli liberal party by the World Zionist Organization. It could also lead to a weakening of Goldmann's position in the American Jewish community where he has been a top leader, since other national organizations will no doubt join Hadassah's position — although for reasons of their own.

"I believe," said Mrs. Kramarsky at last week's Hadassah annual convention in Denver, "that it is important to restate our traditional position regarding Israeli politics. It is a cardinal principle with us and with the World Confederation of General Zionists to which we belong, not to be affiliated with, or identified with, any political party in Israel."

Mrs. Kramarsky's views were corroberated by Kalman Sultanik. Executive director of the World Confederation of General Zionists. He said the matter would be taken up at a meeting of his organization prior to the forthcoming meeting of the actions committee.

Observers see a contradiction in Goldmann's politicking in Israel. Goldmann has been a main support of the World Confederation of General Zionists. In fact, the almost defunct American Jewish League for Israel, which broke away from the ZOA on the issue of identification with any Israeli political party, was Goldmann's brain child.

How Do They Know Who Won? How Elections Work

What happens when the polls close?

Israel's elections are administered by the ministry of the interior. Locally, ten district election committees headed by district judges are in charge.

When the polls close, the ballots are carried to the district committees' headquarters, which pass the tally on to the central elections committee.

The central elections committee is provided for by the Israeli constitution. Headed by a judge of the Surpeme Court (Justice Z. Berinson this time), it consists of members of the various parties, whose representation on the committee is apportioned according to their representation in the past parliament.

The central elections committee makes the final tally, (delayed in this election by a post-polls count of army ballots; no absentee ballots were provided for), which then announces the result publicly. Voting is strictly for central party lists — no individuals are on the ballots.

Since the number of seats in the Knesset is 120, that is the number of votes for each party is divided by 120, arithmetical factor used to determine the number of seats each party has won. Thus a party that got 10 per cent of the vote would get 10 per cent of 120 seats — or 12 places in the Knesset.

Israel's president then calls upon the leader of the party with the most votes to ask if he can form a government — and the Knesset is in business again.

Elections' Lighter Side: Elderly "Along for Ride"; Baby Nursed in Poll Booth

An election in Israel can apparently provide some incidents as hilarious as any elsewhere in the free world.

An elderly couple in Ashkelon was impressed with all the free transportation to the polls provided by the various parties, and decided they would vote, too.

The couple chose one of the conveyances, but were dismayed upon arriving at the polling place to find their names were not listed as registrants. They made use of the free transportation to make the rounds of other polling places, all with the same result.

Finally, the elderly couple decided the party providing the transportation "not worth very much," and switched to another party's free vehicles to cover the same ground over again.

Ultimately, it was learned the couple had been in Israel less than four months, and wasn't eligible to vote.

Another incident on the lighter side, also in Ashkelon, concerned an Israeli at the opposite end of the age scale: a lustily bawling infant who accompanied his mother into the polling place. No sooner had the mother disappeared into the voting booth with baby in arms, than the squalling ceased.

Mother and child stayed behind the curtain so long that an official finally peeked — and found mother happily nursing her now-contented infant.

Alabama Indians' chant of "Yavohoya, Yavohoya," during their green corn dances reminded early settler Abram Mordecai of "Jehova." And, since the Indians told him it meant, "Great Spirit," and that they were giving thanks for the abundant harvest with which they were blessed — the colorful Mordecai became convinced the Indians were among the Ten Lost Tribes of Israel.

Synagogue & School management

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SADDLING CONGREGATION WITH SPECIAL ASSESSMENT CAN HURT SMALL EARNERS

Plan Now To Keep Building Fund Debt in Hand

By Myron Schoen

One of the factors that adds greatly to the cost of synagogue affiliation today is the need to pay for new buildings or the additions to existing structures. A young family with two, three and four children finds, that in addition to meeting the requirements of membership dues and religious school fees, they are asked to pledge a substantial sum to the synagogue's building fund. Even when this pledge is spread out over a three to five year period, it seems to be a burden to a family on the first rung of the ladder of economic security.

While it may not ease the financial burden a bit, it is important that we put this problem in proper historical perspective. There are two basic reasons why the building fund pledge or assessment has become almost universal, and while you may "shop around" you can consider yourself truly fortunate if you find a synagogue that does not have it. This is a post World War II phenomenon and was not as prevalent before the 1940's.

Schoen

At the onset let us recall the mass migration of American Jews to the suburbs and that the majority of these families coming from the big cities were not affiliated with any synagogue. To provide houses of worship, classrooms for the education of their youngsters and halls to celebrate their simchas required thousands of new buildings. In order to begin the construction of these buildings, synagogue boards borrowed and borrowed heavily. It seemed only proper that those who arrived on the scene later and sought affiliation, should be required to pay their share of the cost.

The second phenomenon was an economic one. Suburban housing development was done on a mass scale. Hundreds and even thousands of homes in a single price category were constructed and most of these developments were for the middle income wage earner. Thus the new home owner who joined the synagogue found that his fellow congregants came from the same housing development and more than likely filed an annual income tax return that was almost a carbon copy of his own.

Thus, when building fund drives were launched, the synagogue in the suburb faced a problem unknown to its urban sister. There were no men of great wealth or groups of the economically well established. Some were moved to give a little more, but basically the gifts in the campaign ran in three figures and the five figure giver was unique. To get the much needed construction underway, a mortgage was acquired and in order to meet the regular payments on this obligation, it was necessary to assess those who had not responded voluntarily and those who joined the synagogue after the close of the building campaign.

Frequently the question is asked, "Why not institute a compulsory building fund pledge at the onset, since it seems the rule that we will have to resort to it in the end?" There are two good reasons. First and foremost is the fact that a uniform, compulsory building fund pledge is not democratic While the income ranges in many suburban congregations are not extensive, there are significant variations and the principle of giving in accordance with one's ability and means should always prevail.

Second, when a compulsory building fund assessment is set and a single amount is announced as the requirement for all members, the sum so set will, for all effects and purposes, become the maximum as well as minimum. No matter how hard the campaign committee will try and no matter how imaginative they may be, their appeals for larger contributions, even from those known to be able to respond, will fall on deaf ears.

The imposition of a compulsory building fund assessment does not automatically solve the problem of paying for your new building. Passing a law is one thing — enforcing it or making it work effectively is yet another. This was revealed very dramatically by an article in the bulletin of the Holy Blossom Temple of Toronto which carried the head, "Did You Ever Owe $900,000?" In part it had this to say:

"What would you do, if you were faced with the necessity of finding an additional $900,000 over and above the amounts already received? What would you do, if one-third of the membership had failed to contribute at all, or had failed to meet promises. How would you answer a bank manager who carried a loan of $750,000 based on pledge equities which had been reduced to less than 50 per cent of the original collateral. In November, all but 140 members of the congregation received an assessment notice. I am happy to report that at least one-third of the membership responded to the call almost immediately."

Holy Blossom Temple has reported in full to its members and explained why it was necessary to impose an assessment and why it will be necessary to invoke the "good standing" regulations of its constitution should a member continue to ignore his obligation.

The synagogue building boom is far from dissipated. While its pace has slowed down slightly, the momentum has been maintained by still another development...the older, established congregations are renovating, refurbishing and adding to their existing structures or moving their houses of worship to new neighborhoods. They, too are facing the question of whether to assess their members on a compulsory basis. On a short range basis, there seems to be no other answer. However, for those congregations who do not face this situation in the immediate future, there is a valuable lesson. Plan now by setting a dues rate that will provide a reasonable reserve to meet future needs. Trustees have an obligation not only to the past and present generations but those that will follow in their footsteps in the future.

Considered Abraham's family relations recently? His nephew was Lot; his son by Hagar founded the Ishmaelites. His son by Sarah founded the nation of the Israelites. By smashing the idols of his father, Terah, he founded monotheism.

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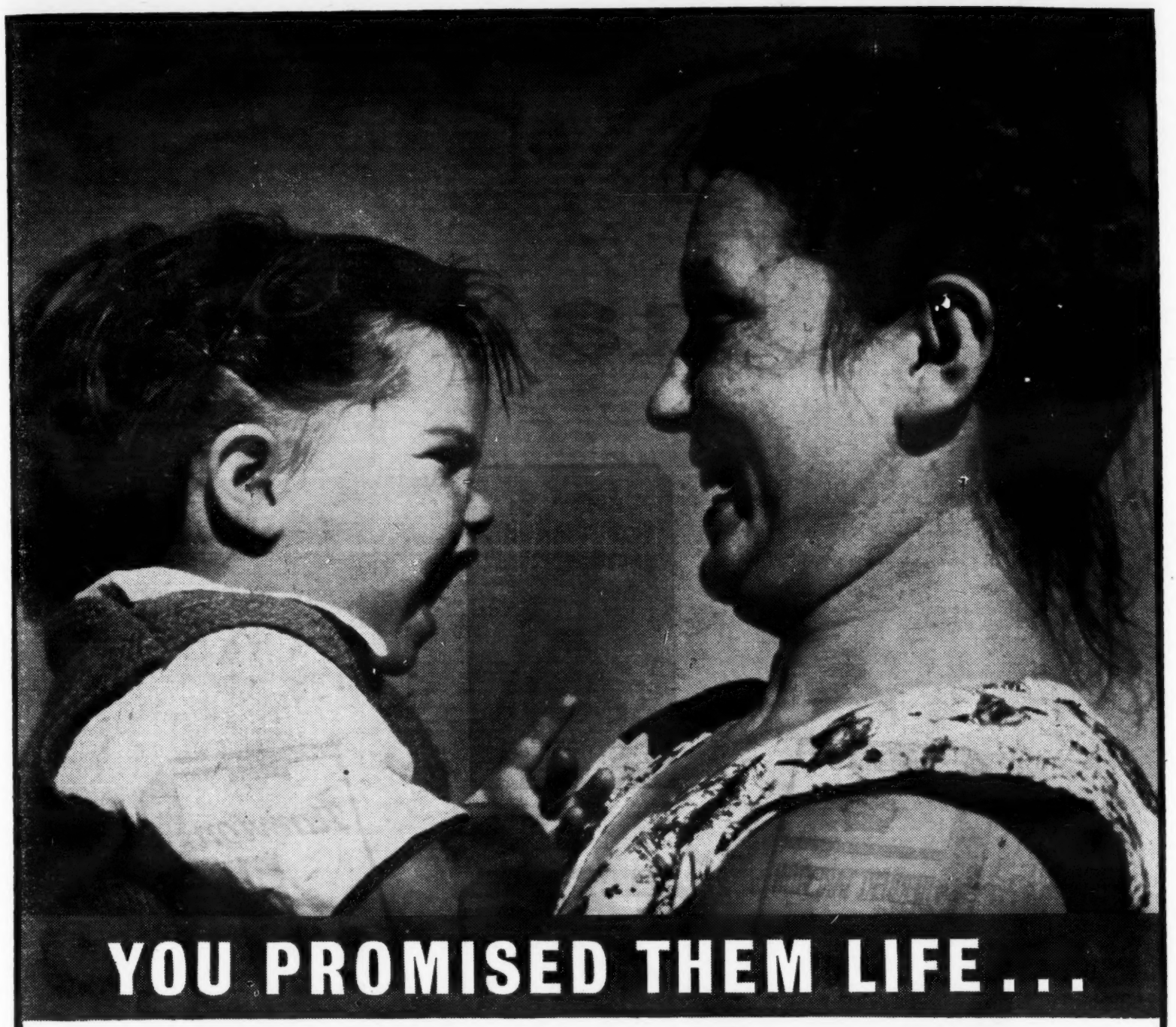

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